



COLLOQUIAL PERSIAN

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Cassette
Available

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Introduction

The country is Iran, its people are Iranians, but things and the language are Persian. The Iranians themselves refer to their language as **farsi** because whereas the country as a whole derived its name from the Aryan peoples who first migrated there, the predominant tongue came to be that of the people of Fars, the province which held Persepolis, the capital of the Persian empire of two thousand years ago.

Persian is an Indo-European language, which means that it is related to the languages of Western Europe (when you come to them, you may like to compare the words for father, mother, daughter, brother, with English or German). After the Islamic conquest of Iran, Arabic became for a time the language of officialdom and learning with the result that Persian itself came to be written with the Arabic alphabet and there was an enormous Arabic influence on the language in terms of vocabulary, though hardly any in terms of its basic structure which retained its own identity. There is usually a pure Persian equivalent for most Arabic borrowings, but one or the other has tended to become dominant and more normally used. This is rather like the French borrowings in English after the Norman conquest. In the 1960s and 1970s a conscious effort was made to reduce the use of Arabic words, but with the return to an Islamic society and the greater emphasis that is now placed on the teaching of Arabic and the learning of the Koran in schools, this trend has been reversed. It is probably worth noting, however, that many words of Arabic origin used in modern Persian have acquired a different meaning or shade of meaning from that of present-day Arabic.

Colloquial Persian is the language of ordinary speech and conversation. It is not written down, except nowadays in informal correspondence between young people. The main difference between the spoken word and the written language is in the alteration of vowel sounds, the contractions that occur in many forms of the

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verbs and the colloquial use of the many suffixes. It is quite difficult to draw a definite line between the conversational language and more formal speech, not because the two forms are interchangeable, but because both forms will be heard, depending on the circumstances in which you may find yourself. Native speakers always address each other in colloquial Persian, but since they do not write as they speak, anything being read, such as the radio or television news, official reports, etc, will be in the correct forms which would sound stilted if used in conversation. It is partly for this reason that the language cannot be learnt properly without some basic knowledge of the correct forms which are then altered in speech. I have tried, however, not to err too much in this direction.

It may be of interest to note that a number of other languages are spoken in the different regions of Iran, chief among which are Turkish in the north-western province of Azarbaijan and an Arabic dialect in the South. There are also Kurdish and Baluchi, and the dialect of the Caspian province of Gilan. There is a sizeable Armenian minority in the country, chiefly in Tehran and Isphahan. People who are native speakers of any of these languages will tend to have varying degrees of accent when speaking Persian and this has little to do with the degree of education of the speaker. The standard pronunciation is that of Tehran which is used in this book.

A cassette has been produced to accompany this book so that you can hear Persian spoken by native speakers. All material on the cassette is marked by a ■ in the text.

Abbreviations

The following abbreviations have been used in this book:

<i>adj.</i>	adjective
<i>adv.</i>	adverb
<i>anat.</i>	anatomical
<i>coll.</i>	colloquial
<i>conj.</i>	conjunction
<i>etc.</i>	etcetera
<i>excl.</i>	exclamation
<i>fig.</i>	figurative
<i>geog.</i>	geographical
<i>govt</i>	government
<i>interrog.</i>	interrogative
<i>intrans.</i>	intransitive
<i>lit.</i>	literally
<i>mech.</i>	mechanical
<i>mil.</i>	military
<i>n.</i>	noun
<i>pl.</i>	plural
<i>prep.</i>	preposition
<i>s.o.</i>	someone
<i>sing.</i>	singular
<i>sth.</i>	something
<i>trans.</i>	transitive
<i>usu.</i>	usually
<i>vb.</i>	verb

The Persian Alphabet

As a matter of interest, the Persian alphabet is set out below, together with the transcription used in this book. It is important to realise that the letters change their shape according to the position they occupy in the word, and for the sake of simplicity only the initial forms and the final, unjoined forms of the letters are shown here.

Name	Final, unjoined form	Initial form	Transcription
------	----------------------	--------------	---------------

alef	ا	آ	ā, a, e, o, u
be	ب	ب	b
pe	پ	پ	p
te	ت	ت	t
se	ث	ث	s
jim	ج	ج	j
<u>che</u>	چ	چ	<u>ch</u>
he	ح	ح	h
<u>khe</u>	خ	خ	<u>kh</u>
dāl	د	د	d
zāl	ذ	ذ	z
re	ر	ر	r
ze	ز	ز	z
<u>zhe</u>	ژ	ژ	<u>zh</u>
sin	س	س	s
<u>shin</u>	ش	ش	<u>sh</u>
sād	ص	ص	s
zād	ض	ض	z

tā	ط	ط	t
zā	ظ	ظ	z
êin	ع	ع	,
<u>ghêin</u>	غ	غ	<u>gh</u>
fe	ف	ف	f
<u>ghāf</u>	ق	ق	<u>gh</u>
kāf	ك	ك	k
gāf	گ	گ	g
lām	ل	ل	l
mim	م	م	m
nun	ن	ن	n
vāv	و	و	v,ow
he	ه	ه	h
ye	ی	ی	y, i, êi

Pronunciation

It is very difficult to render the pronunciation in transliteration of any language not written with the Roman alphabet. I have tried to keep the following guide as simple and accurate as possible, but correct pronunciation can really only be achieved by hearing and imitating native speech and for this purpose the accompanying cassette will be found to be extremely valuable, if not essential.

STRESS AND INTONATION

As a general rule the stress in Persian falls on the last syllable of the word. The main exceptions to this are in words with the various verb endings and some suffixes, which will be indicated as they occur, and words with the negative prefixes. Persian makes intensive use of prefixes and suffixes, but in general words tend to retain their basic stress pattern even when the number of syllables is altered by such additions:

e.g. **ketâb** – **ketâbi** – **ketâbam** – **ketâbe sefid**.

Intonation is also used a great deal to give variety of expression, but apart from mentioning the interrogative tone used for questions, the rest can really only be learnt by ear.

■ 1. CONSONANTS

(a) Pronounced as in English:

b	m
d	n
f	p
g – hard as in <i>get</i>	s – as in <i>sit</i>
h	t
j	v
k	y
l	z

- (b) **r** – trilled, try saying *brrrr*

kh – as in the Scots *loch*

sh – as in *sheep*

ch – as in *chat, chap*

zh – like the *j* in the French *je*

gh – there is no corresponding English sound; pronunciation of this letter should be learnt from native speakers. You can achieve an approximation by sticking the very back of your tongue to the roof of your mouth and then letting go, letting breath and sound out at the same time.

Where any of the above letters appear without the joining line underneath, each will have its own value as a consonant.

- (c) ' – the glottal stop:

The closest to this in English is in the cockney *bo'le*, for 'bottle'. This sound is not as strong in Persian as it is in Arabic. Between two vowels ' really only separates them:

sā'at (watch, time), *etā'at* (obedience)

It is slightly stronger between a vowel and a consonant:

ta'mir (repair), *fe'lan* (for the time being)

likewise after a consonant at the end of a word:

rob' (quarter)

- (d) Double consonants (called *tashdid* in Persian):

The sound of the consonant is reinforced, so that each consonant is almost pronounced separately, rather like the English word *book-case*:

najjār (carpenter)

It is rather like coming down on the first letter then taking off again from the second.

■ 2. VOWELS

ā – as in *wash*, or the *o* in *on*

a – as in *hat*

e – as in *end*

i – as in *deed*

bābā (daddy)

bad (bad)

khāne (house), **esm** (name)

in (this)

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o – as in the French *mot*

u – as in *ooh*

bozorg (big), **dokhtar** (girl)

hulu (peach)

■ 3. DIPHTHONGS

êi – as in *raid*

ow – as in *mow*

êinak (spectacles)

mowz (banana)

Where two vowels appear together in the text with no connecting line on top, each vowel will have its own value and must be pronounced separately.

■ Pronunciation Exercises

â **âlu** (plum); **âb** (water); **ârd** (flour); **bâlâ** (up); **bâd** (wind)

a **ast** (is); **abru** (eyebrow); **namak** (salt); **bad** (bad)

e **esm** (name); **emârat** (building); **nefrat** (hate); **negâh** (look); **khâne** (house); **rânande** (driver); **entezâr** (waiting)

i **in** (this); **injâ** (here); **imân** (faith); **bebin** (look!); **bidâr** (awake); **bimâr** (ill); **âbi** (blue); **zendegi** (life)

o **oftâd** (he fell); **otâgh** (room); **bozorg** (big); **dokhtar** (girl)

u **un** (that); **hulu** (peach); **utu** (iron); **ârezu** (wish)

êi **êinak** (spectacles); **êivân** (verandah, balcony); **mêidân** (square); **bêine** (between)

■ 4. ALTERATION OF VOWEL SOUNDS IN COLLOQUIAL SPEECH

- (a) The vowel **â** almost always becomes **u** before an **n** and frequently also before an **m**:

khâne (house) becomes **khune**, **nân** (bread) becomes **nun**, **âmad** (he came) can become **umad**.

- (b) Vowels followed by two consonants at the end of a word are lengthened, as in

hast (there is); **goft** (he said); **nist** (there isn't); **seft** (hard).

In general, throughout this book, the first time a word is used, it will be shown thus: colloquial or usual spoken form/literary or correct form. Thereafter the colloquial form will generally be used unless the style or sentence renders it necessary to do

otherwise. By correct or literary is meant the form as it is written down and which will not normally be used in ordinary speech, but which one will hear if things are being read out, on radio and television news, for example. In explanations of grammatical points, the correct forms will also be used. The glossaries will show the correct form.

■ Pronunciation Exercise

- r** **rāst** (right); **dorost** (correct); **rāh** (way); **barādar** (brother)
kh **khāhar** (sister); **ākhar** (last); **kākh** (palace); **nimrokh** (profile);
ekhtiyār (will)
sh **shahr** (town); **sheno** (swimming); **shotor** (camel); **āsh** (broth)
ch **cherā** (why?); **chatr** (umbrella); **āchār** (spanner); **māch** (kiss);
nuch (sticky)
zh **nezhād** (race); **mozhe** (eyelash); **Zhāle** (a girl's name)
gh **gharb** (west); **taghriban** (approximately); **oghāb** (eagle);
aghrab (scorpion); **meghdār** (quantity); **dorugh** (lie); **maghlub**
 (defeated); **ghad** (height); **ānghadr** (that much)
 ' **sā'at** (time); **etā'at** (obedience);
ta'mir (repair); **fe'lan** (for the time being); **jor'at** (courage)
e'terāz (protest); **e'tebār** (credit); **rob'** (quarter)
zh **ezhār** (statement)
sh **eshāgh** (Isaac); **eshāl** (diarrhoea)

■ Pronunciation Exercise: Doubled Consonants

- pp** **tappe** (hill); **lappe** (yellow split peas)
jj **najjār** (carpenter)
tt **ettefāgh** (happening); **ettehād** (unity)
chch **bachche** (child)
vv **dovvom** (second)
rr **kharrāt** (woodcarver)
yy **khayyāt** (dressmaker, tailor)

CAPITAL LETTERS AND PUNCTUATION

Persian is written from right to left using the Arabic script. The Persian alphabet has four additional letters that represent sounds that do not exist in Arabic. In transcription these are **p**, **ch**, **g** and **zh**. The letters of the alphabet change their shape according to the position they occupy in the word, but capitalisation as such does not occur. The transcription used in this book, therefore, does not use capital letters either. Exception has been made in the case of proper nouns in the reading passages as it is felt that this will make things easier for the student.

Punctuation marks were not traditionally used in Persian as the sentence structure really renders them unnecessary. They are, however, now taught in schools and used in modern Persian, though in a much more limited way than in English, and this has been incorporated in the transcription.

Lesson One

(darse avval)

Read aloud:

- | | |
|---|------------------------|
| ■ 1. dar bāz-e/bāz ast | The door is open |
| 2. panjere bast-ast/baste ast | The window is closed |
| 3. havā garm-e/garm ast | The weather is hot |
| 4. āb sard-e/sard ast | The water is cold |
| 5. nun/nān tāz-ast/tāze ast | The bread is fresh |
| 6. mādar mehrabun-e/mehrabān ast | The mother is loving |
| 7. pedar <u>khast</u> -ast/ <u>khaste</u> ast | The father is tired |
| 8. pedarbozorg pir-e/pir ast | The grandfather is old |
| 9. zan javun-e/javān ast | The woman is young |
| 10. mādarbozorg mariz-e/mariz ast | The grandmother is ill |
| 11. pesar <u>shêtun</u> -e/ <u>shêtân</u> ast | The boy is mischievous |
| 12. dokhtar kuchik-e/kuchak ast | The girl is small |
| 13. <u>khune</u> / <u>khâne</u> bozorg-e/ast | The house is big |
| 14. āb sard nist | The water is not cold |
| 15. havā garm nist | The weather isn't hot |
| 16. mard pir nist | The man is not old |
| 17. <u>ghazā</u> <u>khub</u> -e/ast | The food is good |
| 18. otobus por-e/ast | The bus is full |
| 19. otāgh <u>khāli</u> -e/ast | The room is empty |
| 20. otāgh <u>tamiz</u> nist | The room isn't clean |

Vocabulary:

<u>āb</u>	water	<u>chiz</u>	thing
-e/ast	is	<u>dar</u>	door
bad	bad	<u>dokhtar</u>	girl/daughter
baste	closed	<u>garm</u>	warm
bāz	open	<u>ghazā</u>	food
bozorg	big	<u>havā</u>	weather
<u>cherā</u>	why	<u>javun/ javān</u>	young
<u>che</u>	what?	<u>khāli</u>	empty

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<u>khaste</u>	tired	<u>otâgh</u>	room
<u>khune/khâne</u>	house	<u>otobus</u>	bus
<u>khub</u>	good	<u>panjere</u>	window
<u>kojâ</u>	where?	<u>pedar</u>	father
<u>kuchik/kuchak</u>	small	<u>pesar</u>	boy/son
<u>mâdar</u>	mother	<u>pir</u>	old
<u>mard</u>	man	<u>sard</u>	cold
<u>mariz</u>	ill	<u>sandali</u>	chair
<u>mehrabun/</u>	loving, kind	<u>shêitun/</u>	mischievous
<u>mehrabân</u>		<u>shêitân</u>	
<u>miz</u>	table	<u>tâze</u>	fresh
<u>nun/nân</u>	bread	<u>yâ</u>	or
<u>nist</u>	is not, isn't	<u>yek</u>	one
<u>o/va</u>	and	<u>zan</u>	woman

<i>Note:</i>	<u>mâdar</u>	mother
	<u>pedar</u>	father
	<u>bozorg</u>	big
	<u>madârbozorg</u>	grandmother
	<u>pedarbozorg</u>	grandfather
<i>but:</i>	<u>nave</u>	grandson/granddaughter

ARTICLES

Persian has no articles as such:

<u>khune</u>	– house, the house
<u>pedar</u>	– father, the father

In a sentence, the noun on its own generally conveys the meaning of the definite article:

<u>khune bozorg-e</u>	– The house is big
<u>pedar pir-e</u>	– The father is old

The indefinite is expressed by the addition of an unaccented *i* at the end of the noun except where the noun ends with an *i*, in which case no distinction is made:

<u>khunei</u>	– a house
<u>pedari</u>	– a father
BUT <u>sandali</u>	– the chair/a chair

In colloquial usage, this **l** is largely replaced by the use of **yek** ('one') before the noun:

yek khune – a house (one house)

yek tends to get further shortened in speech to **ye**, so you will hear:

ye khune	– a house
ye ketāb	– a book
ye otāgh	– a room
ye tāksi	– a taxi
ye miz	– a table
ye sandali	– a chair
ye magas	– a fly
ye nafar	– a person (someone)

GENDER

As in English, nouns in Persian do not have a specific gender beyond that indicated in their meaning:

pesar shēitun-e	– The boy is mischievous
dokhtar khub-e	– The girl is good
pedarbozorg pir-e	– The grandfather is old
mādarbozorg mariz-e	– The grandmother is ill
sandali bozorg-e	– The chair is big
miz bozorg-e	– The table is big
otāgh bozorg-e	– The room is big

-E/AST; HAST; NIST

-e/ast = is **hast** = there is

The third person singular of the short form of the verb 'to be' (see Lesson Three) is **ast** or **hast**.

In spoken Persian **ast** is shortened to **e** after a word ending in a consonant, and is transcribed as **-e** in this book to help distinguish it from other **e** endings.

After a vowel, **ast** is shortened to **st** and transcribed **-st**. Where a word ends in **e** after a consonant, however, such as **baste** (closed), **tāze** (fresh), then **ast** is not shortened. The **e** of the word is elided instead and will be shown by a hyphen:

- dar bast-ast** (*dar baste ast*) – The door is closed
nun tāz-ast (*nun tāze ast*) – The bread is fresh

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Ast and **hast** are not interchangeable and their correct use will best be learnt by examples and observation.

As a general rule, **hast** (a) conveys the idea of 'there is', or (b) is more emphatic than **ast**, depending on the context:

hotel khub-e/khub ast – The hotel is good

nun hast – There is bread

hast will also be used to ask 'is there?' (any bread, a room etc.):

nun hast? – Is there any bread?

(See 'Interrogatives' below)

The negative of both **ast** and **hast** is **nist** – see sentence 14 at the beginning of this lesson.

WORD ORDER

Look again at the examples under the heading GENDER. Notice that the verb (-e) is at the end of the sentence or phrase. The usual word order in Persian is: subject – object (direct, then indirect) – verb. The verb normally comes at the end of the sentence, e.g.:

		<i>verb</i>	
miz	bozorg	-e (ast)	– The table is big
pesar	sheitun	-e (ast)	– The boy is naughty
dokhtar	khub	-e (ast)	– The girl is good

PLURALS

- As a general rule and particularly in colloquial use, the plural of nouns is formed by the addition of the suffix **-hā**, which then carries the stress:

miz	– mizhā	(table, tables)
sandali	– sandalihā	(chair, chairs)
panjere	– panjerehā	(window, windows)
otobus	– otobushā	(bus, buses)
tāksi	– tāksihā	(taxi, taxis)

Note: In colloquial usage, in fact in speech in general, as opposed to the written word, the **h** of **-hā** is often not pronounced except when the word itself ends in the sound **e**:

otobusā tāksiā BUT panjerehā

2. The suffix **-ān** is used to form the plural of nouns denoting people, animals, birds etc.

For euphony, such nouns ending in **o** or **u** will also add **v**, those in **a** will add **y** and those in **e** will add **g** before the suffix:

mard	– mardān	(man, men)
zan	– zanān	(woman, women)
pedar	– pedarān	(father, fathers)
āghā	– āghāyān	(gentleman, gentlemen)
shenavande	– shenavandegān	(listener, listeners)
gusfand	– gusfandān	(one sheep, sheep)
morgh	– morghān	(chicken, chickens)
parande	– parandegān	(bird, birds)

The plural suffix **-ān** is not interchangeable with **-hā**, but most words, such as **mādar**, **pedar**, for which the correct, grammatical plurals are **mādarān**, **pedarān**, do in fact take **-hā** to form the plural in colloquial usage:

madarhā (*coll. mādarā*)
pedarhā (*pedarā*)
pesarā
dokhtarā

This is the form we will use most in this book, but do not expect even this to be entirely consistent. A common example of the inconsistencies that you will encounter is in the phrase 'ladies and gentlemen' – **khānumhā va āghāyān**, which shows the two different forms of the plural which are in use. **khānum** is the everyday word for 'lady' or 'Mrs', and is always **khānumhā** in the plural, whereas **āghāyān** is the correct grammatical plural of **āghā**.

3. The Arabic plural suffix **-āt** is also used, but not colloquially: **bāgh** – **bāghāt** (garden, gardens)

A form of broken plural is also used:

manzel – **manāzel** (house, houses)

But for both these examples and many others like them, **bāghhā** and **manzelhā** are more common in colloquial usage. The other forms are mentioned so that you may recognize them for what they are should you encounter them.

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4. Use of the singular and plural:

There are two points of difference to be noted here between Persian and English:

(a) Persian uses the singular when considering the noun collectively or in a general sense:

Flies are dirty – *magas kasif-e*

Books are good – *ketāb khub-e*

(b) The singular is also used after numbers and after the word **chand** 'how many?':

five books – *panj ketāb*

six boys – *shish pesar*

how many books? – *chand ketāb?*

INTERROGATIVES

Questions are asked either with the use of interrogative words which are usually placed immediately before the verb or the noun to which they refer, or, in the absence of any interrogative word, by raising the tone of the voice towards the end of the sentence to indicate a question. The chief interrogative words are:

kojā	where?	ku	where?
chi	what?	che	what?
cherā	why?	che jur	how?
ki	who?	chand	how many? (+ noun in singular)
kudum/kodām	which?		
kêi	when?		
chetowr	how?		

- **havā chetowr-e?** – What's the weather like?
- hotel kojā-st? (kojā ast)** – Where is the hotel?
- kudum hotel?** – Which hotel?
- ki-e (pronounced kiye)?** – Who is it? (e.g. when answering the door, though it is more polite to say *bale*)
- nun hast?** – Is there any bread?

Note that **kojā ast** (where is?) is always contracted to **kojā-st** and **ki ast** (who is?) is always shortened to **ki-st** (coll. **ki-e**, pronounced *ki-ye*).

In colloquial use, the noun following the interrogative word che takes the indefinite suffix -i and as well as just 'what', che can also mean 'what sort of':

■ che ketābi? – What sort of book?/What book?

The word āyā, which is placed at the beginning of a sentence, is used to indicate that a question follows, but this is not colloquial and is seldom used in ordinary speech.

AND

The word for 'and' is va, usually shortened in speech to o (vo after a word ending in a vowel):

zan o mard – man and woman

pir o javun – young and old

pesar o dokhtar – boy and girl

pesarā vo dokhtarā – boys and girls

bozorg o kuchik – big and little

namak o fefel – salt and pepper

(Note the order in the first two phrases which is different from that used in English).

■ PHRASES AND EXPRESSIONS

salām (or, more formal and less universal, salām alēikum)

Hello, How do you do?, general greeting – used where we would say either good morning, good afternoon or good evening. The simple answer to salām is also salām. You will also hear alēikum assalām.

hāle shomā chetowr-e?

How are you?

khubam, mersi

I am well, thank you

sob bekhēir

Good morning (less colloquial, than just salām)

khodāfez/khodā hāfez

Goodbye (lit. God, the Keeper)

shab bekhēir

Good night (on going to bed, or also used in conjunction with

bale
na
khêr
nakhêr
khêrlekhub

khodâ hâfez on taking leave of
someone at night)

Yes

No

No (more formal)

Emphatic no, i.e. certainly not

All right, O.K. (Properly speaking this is khêr khub - very good)

EXERCISES

A. Put into Persian:

1. The food is good
2. The water is hot
3. The window is not open
4. Hello
5. How are you?
6. I am well, thank you
7. Goodbye
8. a house, a chair, a man
9. Where is the hotel?
10. Which hotel? The Esteghlal
11. Five books
12. The bread is fresh
13. Is the girl small?
14. The weather is not warm
15. The house isn't big
16. The water is cold
17. The mother isn't bad
18. fathers, windows, boys
19. young and old
20. Is the room clean?

B. Read aloud and translate:

1. nun tâze nist
2. havâ garm-e -
3. havâ garm ast
4. pesar bozorg-e
5. miz kojâ-st?
6. dar bâz-e
7. panjere bast-ast?
8. kudum panjere?
9. dokhtar shêitun nist
10. mādārbozorg mariz-e
11. magas kasif-e
12. havâ chetowr-e?

Lesson Two (darse dovvom)

Read aloud:

- 1. in otāghe man-e
- 2. forudgāhe Tehrān bozorg-e
- 3. bāghe mā ghashang-e
- 4. bilite havāpēmā khêli gerun-e/gerān ast
- 5. behtarin hotele shahr kojā-st?
- 6. istgāhe otobuse Shemrun/Shemrān kojā-st?
- 7. Maryam az Fāteme khêli bozorgtar-e
- 8. in chamedune shomā-st?
- 9. na, un chamedun māle man-e
- 10. ketābe man kuchiktar az ketābe Hasan-e kuchiktarin ketābam ruye miz-e
- 11. fārsi az ingilisi āsuntar-e/āsāntar ast
Tehrān bozorgtarin shahre Irān-e
- 12. māshine man az māshine Hasan behtar-e
māshine Hosein az hame behtar-e
- 13. lebāse Fāteme az lebāse Maryam tamiztar-e
lebāse Zahrā az hame tamiztar-e
- 14. nune emruz tāzetar az nune diruz-e
tāzetarin nun māle maghāzeye Akbar āghā-st
- 15. Maryam az Ali bozorgtar-e
Hasan az hame bozorgtar-e
- 16. in nun az un tāzetar-e
- 17. in kafsh az in yeki bozorgtar-e

Vocabulary:

āghā	mister, sir
āsun	easy
az	than, from
bāgh	garden
barādar	brother
barāye	for

be	to
behtar	better
billit	ticket
chamedun	suitcase
dir	late
diruz	yesterday

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emruz	today	māle*	belonging to
fārsi	Persian	māshin	car
forudgāh	airport	medād	pencil
ghashang	lovely	ruye	on
havāpēimā	aeroplane	sarbāz	soldier
in	this	sefid	white
ingilisi	English	shahr	town, city
injā	here	shojā'	brave
kafsh	shoe	siāh	black
kasif	dirty	Shemrān/	name of the
ketāb	book	Shemrun	northern part
khāhar	sister		of Tehran
khēili	very	tamiz	clean
lebās	dress, clothes	tappe	hill
maghāze	shop	un/ān	that
man	I, me	unjā/ānjā	there

*See Lesson Nine (1)

Proper names:

Boys: Mohammad, Hasan, Hosein, Akbar, Ali, Rezā

Girls: Maryam, Fāteme, Zahrā, Shirin

SUBJECT PRONOUNS

The subject pronouns are as follows:

<i>singular</i>		<i>plural</i>	
man	(I)	mā	(we)
to	(you)	shomā	(you)
u	(he, she)	ishān	(they)

There are two points to be noted here:

- (a) the subject pronouns are only used for persons, therefore the 3rd person **u**, **ishān** (he, she, they) cannot be used to denote inanimate objects. 'It' is expressed by the demonstrative pronoun **un** (*plural unhā*) or not separately at all, as the verb ending will indicate the subject of the verb.

- (b) the 2nd person plural shomā (you) is generally used as the polite form of address between strangers, when children address adults, as a sign of respect, etc.

The singular form to (you) is used between friends, by children and young people among themselves, by adults addressing children or superiors addressing inferiors. The distinction here is similar to that between *tu* and *vous* in French. It is best to use shomā in all cases at first.

THE EZĀFE: e

The ezāfe is a final e sound, rather like a suffix, after a word ending in a consonant, or ye after a word ending in a vowel. It has several uses:

- (a) *To express the possessive:*

<u>khuneye</u> <u>pedar</u>	– the father's house (<i>lit.</i> house-of the father)
<u>bilite</u> <u>otobus</u>	– the bus ticket (ticket-of the bus)
<u>barādare</u> <u>Maryam</u>	– Mariam's brother
<u>khāhare</u> <u>Hasan</u>	– Hassan's sister
<u>dare</u> <u>khune</u>	– the door of the house
<u>charkhe</u> <u>māshin</u>	– the wheel of the car
<u>lebāse</u> <u>mard</u>	– the man's clothes
<u>chādore</u> <u>zan</u>	– the woman's veil

Note the word order which is quite different from the English usage of 's which is what it conveys:

khuneye mard – the house-of the man.

It is the thing which is possessed which takes the ezāfe, not the possessor, as in English.

- (b) *When an adjective qualifies a noun* – again note the word order: noun + ezāfe – adjective:

<u>hotele</u> <u>khub</u>	– the good hotel
<u>lebāse</u> <u>tamiz</u>	– the clean dress
<u>barādare</u> <u>bozorg</u>	– the big brother
<u>farshe</u> <u>bozorg</u>	– the big carpet
<u>nune</u> <u>tāze</u>	– the fresh bread

restorāne <u>kh</u>hub	- the good restaurant
daste <u>rā</u>st	- the right hand (<i>note: this can also mean on the right</i>)

If the noun is qualified by more than one adjective, the 'qualifying' *ezāfe* is also added to each adjective except the final one:

<u>kh</u>hune<u>y</u>e <u>k</u>uchike sefid	- the small white house
nune garme <u>tā</u>ze	- the hot fresh bread
farshe bozorge gerun	- the large expensive carpet

If the noun is plural, then the *ezāfe* is added onto the plural ending and since this is generally -*hā*, the *ezāfe* will be *ye* and not *e*:

<u>kh</u>hune<u>hā</u>ye bozorg	- large houses
bach<u>ch</u>ehāye <u>k</u>uchik	- small children

- (c) *For possessive adjectives* - there are no separate possessive adjectives as such (my, your, their etc.) in Persian. The meaning 'my book', 'your book' etc. is rendered exactly as the possessive in (a) above, using the subject pronouns instead of the noun:

<i>singular:</i>	ketābe <u>m</u>an	my book (<i>lit. book-of I</i>)
	ketābe <u>t</u>o	your book (<i>familiar</i>)
	ketābe <u>u</u>	his/her book
<i>plural:</i>	ketābe <u>mā</u>	our book
	ketābe <u>shomā</u>	your book (<i>polite</i>)
	ketābe <u>ishān</u>	their book

Much more common, however, especially in speech, is the use of the pronominal suffixes:

-am	(my)	-emān (<i>coll. -emun</i>)	(our)
-at (<i>coll. -et</i>)	(your)	-etān (<i>coll. -etun</i>)	(your)
-ash (<i>coll. -esh</i>)	(his/her/its)	-eshān (<i>coll. -eshun</i>)	(their)

The colloquial form for 'my book', 'your book', etc. will therefore be:

ketābam	my book	ketābemun	our book
ketābet	your book	ketābetun	your book
ketābesh	his/her/its book	ketābeshun	their book

likewise:

barādaram	barādaremun
barādaret	barādaretun
barādaresh	barādareshun

but where a word ends in a vowel, the formal pattern will be:

khune/khāne

<u>khāneam</u>	<u>khāneyemān</u>
<u>khāneat</u>	<u>khāneyetān</u>
<u>khāneash</u>	<u>khāneyeshān</u>

which is further shortened in speech to:

<u>khunam</u>	<u>khunamun</u>
<u>khunat</u>	<u>khunatun</u>
<u>khunash</u>	<u>khunashun</u>

Where the noun qualified by the possessive adjective is also qualified by an adjective or adjectives, then the pronominal suffix is added to the final adjective:

<i>For example</i>	your brother – barādaret/at
<i>but</i>	your big brother – barādare bozorget/at
	your big, thin brother – barādare bozorge
	<u>lāgharet/at</u>
	your small, naughty son – pesare kuchike
	<u>shētunet/at</u>

ADJECTIVES

Adjectives remain unchanged whether the noun they qualify is singular or plural. As a general rule, they follow the nouns they qualify and the noun takes the *ezāfe* ending to relate it to the adjective:

- nune tāze** – fresh bread
- nunhāye tāze** – fresh bread(s)
- dokhtare bozorg** – the big girl
- dokhtarhāye bozorg** – the big girls
- marde pir** – the old man
- mardhāye pir** – old men
- sarbāze shojā'** – the brave soldier
- sarbāzhāye shojā'** – the brave soldiers

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zane javun – the young woman

zanhāye javun – the young women

Departure from this rule is used for stylistic effect, in special expressions or ones which are much-used which will be pointed out as we encounter them. For example, **marde pir**, the old man, is often rendered as **piremard**, likewise **zane pir** becomes **pirezan**.

Notice that the above phrases are definite – *the* big girl, etc. Where the noun qualified by the adjective is indefinite, the indefinite suffix **i** is added to the *qualifying adjective*:

dokhtare bozorg – the big girl

dokhtare bozorgi – a big girl

marde pir – the old man

marde piri – an old man

If there is more than one adjective, the indefinite **i** is added to the last one:

farshe bozorge geruni – a large expensive carpet

The indefinite suffix **i** is never stressed.

COMPARISON OF ADJECTIVES

The comparative and superlative of adjectives are formed by the addition of the suffixes **-tar**, for the comparative, and **-tarin**, for the superlative, to the adjectives. 'Than' is rendered by the preposition **az**:

Thus:

Maryam az Fāteme kuchiktar-e – Maryam is smaller (*or* younger) than Fāteme

otobus az tāksi bozorgtar-e – The bus is bigger than the taxi

The comparative follows the noun:

khuneye bozorgtar

marde behtar

havāye sardtar

nune tāzetar

pesare kuchiktar

māshine behtar

but the superlative comes before the noun:

bozorgtarin khune

tāzetarin nun

behtarin mard
sardtarin havā

kuchiktarin pesar
behtarin māshin

Here are the comparative and superlatives of some of the more common adjectives:

garm	garmtar	garmtarin	(hot)
sard	sardtar	sardtarin	(cold)
bozorg	bozorgtar	bozorgtarin	(big)
kuchik	kuchiktar	kuchiktarin	(little)
sakht	sakhttar	sakhttarin	(difficult)
āsān/un	āsuntar	āsuntarin	(easy)
tāze	tāzetar	tāzetarin	(fresh, new)
kohne	kohnetar	kohnetarin	(old – <i>of thing</i>)
kutā	kutātar	kutātarin	(short)
boland	bolandtar	bolandtarin	(long, tall)
nazdik	nazdiktar	nazdiktarin	(near)
dur	durtar	durtarin	(far)
bad	badtar	badtarin	(bad)
khub	behtar	behtarin	(good)

Note: (a) khub changes its stem in the comparative and superlative, using the form beh-

- (b) sakhttar is, of course, sakht-tar, but the second 't' is dropped in speech. The combination 'dt' is also pronounced very close together.
- (c) when there is no point of comparison for the superlative, i.e. when we want to say 'the biggest' without specifying the biggest of which things, a very common way of expressing the superlative in Persian is by using the construction az hame (than all) + the comparative, e.g. az hame bozorgtar

Maryam az hame behtar-e – Maryam is the best

DEMONSTRATIVES

The demonstrative pronouns are:

in	– this (one)	inā/inhā	– these (ones)
un/ān	– that (one), it	unā/ānhā	– those (ones), they

These pronouns may refer to either people or things:

in bozorg-e	-	this is big
un khub-e	-	that/it is good
inhā bozorg-and*	-	these (<i>people or things</i>) are big
unhā khub-and	-	those/they are good

*Note: -and = are, and will be explained in Lesson Three.

If, therefore, we want to say 'this bread is fresher than that', we will say **in nun az un tāzetar-e**. Likewise:

in kafsh az un kuchiktar-e	-	This shoe is smaller than that one
in otāgh az un behtar-e	-	This room is better than that one

The demonstrative adjectives are also **in** and **un** but when used as such they do not vary in the plural:

in dar	-	this door	in darā/hā	-	these doors
un ketāb	-	that book	un ketābā/hā	-	those books
in khune	-	this house	in khunehā	-	these houses

■ PHRASES AND EXPRESSIONS

har che zudtar	-	As soon as possible
che behtar	-	So much the better
mesle in ke	-	It looks as if, I think
besm ellāhe rahmāne rahim	-	In the Name of God, the Compassionate, the Merciful. <i>This Arabic phrase should be learned and recognised for it is widely used – to begin prayers, speeches, letters, documents, etc.</i>
besmellā	-	In the Name of God. <i>This is the short form of besm ellāhe rahmāne rahim and is generally used before starting anything. It is also widely used, in speech only, as a blessing upon an action to follow.</i>
mersi	-	Thank you
khêili mamnun	-	Thank you
bi zahmat	-	Please (<i>lit. without trouble</i>)
lotfan	-	Please

Note: In speaking Persian, even in colloquial usage, people are much more formally polite than is customary in English. There is therefore a much greater variety of polite phrases and expressions. These are covered in greater detail in Lesson Twelve.

EXERCISES

A. Put into Persian:

1. My house is bigger than Hassan's house
2. The biggest house is on the hill
3. My car is smaller than Hassan's car
4. Fateme's dress is cleaner than Maryam's
5. This dress is the cleanest
6. The hotel is clean
7. My room is small
8. This is your book
9. That table is dirty
10. That is my black suitcase

B. Read aloud and translate:

1. bilite shomā ruye miz-e
2. lebāse dokhtare bozorg sefid-e
3. mādare Maryam mariz-e
4. in dar bāz-e
5. un pesar shêitun-e
6. barādaram az hame behtar-e
7. tamiztarin hotel
8. chamedune man siāh-e
9. istgāhe otobus kojā-st?
10. behtarin hotele shahr kojā-st?

C. Put into Persian:

1. My book
2. My big book
3. Your house is small
4. His car is big
5. The garden door is open
6. The girl's dress is clean

7. My mother's room isn't big
8. Your father's car is small
9. My brother's house is on the hill
10. Hassan's sister is ill

D. Read aloud, putting in the ezāfe:

1. ketāb Hasan (*Hassan's book*)
2. khune mard (*the man's house*)
3. khāhar man (*my sister*)
4. khune man (*my house*)
5. barādar (*his/her brother*)
6. hotel khub (*the good hotel*)
7. bilit otobus (*the bus ticket*)
8. ye farsh bozorg (*a big carpet*)
9. ketāb shomā (*your book*)
10. charkh māshin (*the wheel of the car*)

Lesson Three (darse sevvom)

Read aloud:

- 1. havāpēmā dir resid/rasid. dustam unjā/anjā nabud. bā tāksi be hotel raftam. khēili dur nabud. otāgham bozorg o tamiz bud. sobune/sobhāne khordam. ba'd neshastam ye nāme neveshtam o kami ruznāme khundam/khādam. dustam bā māshinesh umad/āmad. manzelesh nazdike hotel bud. bā ham be manzelesh raftim.
2. bahār bud. derakhthā gharghe shokufe budand. sedāye gonji-shkhā az hame taraf miumad. nasime molāyemi mivazid. bach-

chehā tuye kuche midowidand/midavidand. man tuye otāgham
budam o barāye dustam nāme mineveshtam.

Vocabulary:

az	from	mineveshtam	I was writing
bā	with	mivazid	it was blow- ing
ba'd	then	molāyem	mild, gentle
bachchehā	children	nabud	he was not
bā ham	together	nāme	letter
bahār	spring	nasim	breeze
barāye	to	nazdike	near (<i>prep.</i>)
bud	was	neshtam	I sat
budand	were	neveshtam	I wrote
derakhthā	the trees	raftam	I went
dur	far	raftim	we went
dust	friend	resid	he/she/it arrived
gonjishk	sparrow	ruznāme	newspaper
gharghe	covered in	sedā	sound, voice
hame	all	sobune/	breakfast
jā	place	sobhāne	
kami	a little	shokufe	blossom
khordam	I ate	taraf	side
khundam	I read	tuye	in (<i>prep.</i>)
manzel	home, house	unjā/ānjā	there
miāmad	he/she/it was coming		
midowidand	they were running		

Notes: **nazdike** and **tuye** are prepositions which take the *ezāfe* (see Lesson Six).

barāye usually means 'for', but it is more colloquial to say **barāye dustam name mineveshtam** than **be dustam** . . . although **be** is the usual word for 'to'

VERBS I

A. THE INFINITIVE

The infinitives of all verbs end in **-dan**, **-tan** or **-idan** and each verb has two stems, the *present stem* and the *past stem*, which form the basis for the conjugation of the various tenses.

The infinitive itself can be used as a noun, e.g.:

rundan sakht-e	-	Driving is difficult
khordan āsun-e	-	Eating is easy

Taking the **-an** off the end of the infinitive will always give the past stem, and taking the **-dan**, **-tan** or **-idan** off will usually give the present stem, but as so many verbs have an irregular present stem, each new verb should be learnt as two elements: infinitive, from which the past stem is regularly formed, and the present stem. Once these two elements are known, the conjugation of almost any verb simply follows the rules. Each new verb will therefore be shown thus: infinitive (present stem) e.g. **rāndan** (**rān**).

We shall take the verbs **raftan** (to go), **rāndan** (*coll.* **rundan**) (to drive) and **rasidan** (*coll.* **residan**) (to arrive) as models:

<i>Infinitive</i>	<i>Present stem</i>
raftan	rav
rundan	run
residan	res

B. TENSES FORMED FROM THE PAST STEM

1. The simple past (or preterite)

Since the past stem is closest to the infinitive, the natural order for learning the tenses in Persian begins with the simple past.

To form the simple past (I went, I drove, I arrived etc.), we start with the infinitive. If we take the **-an** ending off this, we are left with the past stem:

raftan (to go)	- raft
rāndan (to drive)	- rand
residan (to arrive)	- resid

To this we add the personal endings

	<i>Singular</i>	<i>Plural</i>
1st person	-am (I)	-im (we)
2nd person	-i (you)	-id (you)
3rd person	- (he/she/it)	-and (they)

The simple past is therefore:

	<i>Singular</i>	<i>Plural</i>
1st person:	raftam (I went)	raftim (we went)
2nd person:	rafti (you went)	raftid (you went)
3rd person:	raft (he/she/it went)	raftand (they went)

Note: The stress is on the syllable before the personal ending, and not on the ending itself. 'and' is generally pronounced 'an'.

Likewise:

rundam	(I drove)	rundim	(we drove)
rundi	(you drove)	rundid	(you drove)
rund	(he/she/it drove)	rundand	(they drove)
residam	(I arrived)	residim	(we arrived)
residi	(you arrived)	residid	(you arrived)
resid	(he/she/it arrived)	residand	(they arrived)

The simple past of all verbs is formed in this way.

Note that because the personal endings already indicate who is doing the action, the subject pronouns are not used in simple sentences:

e.g. be madrese raft	-	He/she went to school
az madrese āmad	-	He/she came from school
be edāre raftam	-	I went to the office
az edāre āmadim	-	We came from the office

When, however, the idea of *who* is doing an action is to be stressed or contrasted or reinforced in some way, then the subject pronouns are used as well:

e.g. u be madrese raft ammā barādaresh dar khune mund/mānd
He/she went to school but his/her brother stayed at home
(mundan/māndan = to stay; <i>present stem</i> : mun/mān)

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mā az edāre āmadim ammā unhā mundand

We left (came from) the office but they stayed

If the subject is a proper noun, the verb still carries the personal ending:

Hasan be madrese raft	– Hassan went to school
Maryam o Hasan be madrese raftand	– Mariam and Hassan went to school

The negative is formed by adding the verbal prefix **na-** to the beginning of the simple past; the negative prefix then carries the stress:

naraftam (I did not go)
narafti (you did not go)
narundam (I did not drive)
narundi (you did not drive)
naresidam (I did not arrive)

Here are a few more examples of the infinitive and the past stem:

gereftan	gereft	to take
āmadan	āmad	to come
dādan	dād	to give
kharidan	kharid	to buy
khordan	khord	to eat
neshastan	neshast	to sit
khundan	khund	to read
neveshtan	nevesht	to write
shodan	shod	to become

The most common use of the simple past is to express a completed action in the past. It is also the narrative tense – i.e. the tense used to describe or report on actions which have taken place.

Note also the following use of the simple past for an action which is about to be completed:

āmadam – I'm coming (*in answer to 'hurry up', or 'are you coming?'*)

raftim – We're off, we're going

In both the above examples, the simple past is being used in response to questions or commands which imply that the action is overdue and ought already to have taken place. The answer to a straightforward question 'are you coming?' would be in the present tense as in English.

2. The imperfect

The imperfect is formed by the addition of the verbal prefix **mi-** to the simple past, with the stress on this prefix:

miraftam	(I was going)	miraftim	(we were going)
mirafti		miraftid	
miraft		miraftand	
mirundam	(I was driving)	mirundim	
mirundi		mirundid	
mirund		mirundand	
miresidam	(I was arriving)	miresidim	
miresidi		miresidid	
miresid		miresidand	

The imperfect is used to express continuous, habitual or recurrent actions in the past:

e.g. **pedaram har ruz be edāre miraft**

My father used to go to the office every day

Fāteme har ruz az madrese miāmad

Fateme used to come from school every day

man hamishe be masjid miraftam

I always went to the mosque

Hasan har ruz az edāre miāmad

Hassan came from the office every day

Maryam nun mipokht

Mariam was baking bread

monshi nāme minevesht

The secretary was writing a letter

The imperfect is also used in certain kinds of conditional sentences (See Lesson Ten).

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In the imperfect tense, the negative prefix is **ne-** and the stress is transferred to this prefix:

nemiraftam	(I was not going)
nemirafti	(you were not going)
nemirundam	(I was not driving)
nemirundi	(you were not driving)

3. The past participle

The past participle consists of the past stem plus an **e** on the end which carries the stress, and this will be transcribed thus: **é** for the sake of differentiation:

raftan	raft	rafté
rundan	rund	rundé
residan	resid	residé

It is used in the formation of the compound tenses (perfect and pluperfect) which will be covered in Lesson Five. It is also used adjectivally.

C. The verb 'to be'

(a) We have already encountered the use of **ast**, shortened to **-e** or **-st**, meaning 'is' (Lesson One). In fact the verb 'to be' has two forms in Persian. The present tense is always expressed:

(i) by the use of the following personal endings which are added to the preceding word (except in the case of the 3rd person singular where **ast** stands on its own) and can also be called the short form of 'to be'.

<i>Singular</i>		<i>Plural</i>	
-am	(I am)	-im	(we are)
-i	(you are)	-id	(you are)
ast/-e	(he/she/it is)	-and	(they are)

Thus:

khub	(good)		
khubam	(I am good)	khubim	(we are good)
khubi	(you are good)	khubid	(you are good)
khub ast/-e	(he/she/it is good)	khuband	(they are good)

If one remembers the basic rule about word order – i.e. subject, object, verb, then it will not be difficult to decide where to put these endings.

Some examples of the use of the short form for 'to be':

barādaram kuchik-e	–	My brother is little
dustam mariz-e	–	My friend is sick
dar bāz-e	–	The door is open
ketāb ruye miz-e	–	The book is on the table
nāhār hāzer-e	–	Lunch is ready
shām hāzer-e	–	Supper is ready
man tuye hamum-am	–	I am in the bath
pesarā shēitun-and	–	The boys are naughty

Note, however, the two colloquialisms:

gorosnam-e	–	I am hungry
teshnam-e	–	I am thirsty

gorosne means 'hungry' and **teshne** means 'thirsty', therefore the correct form should in fact be **gorosne-am**, **teshne-am**, but these have been contracted to **gorosnam**, **teshnam** and then had the 3rd person singular **-e** added also.

(ii) by the use of the more emphatic form **hast**, also referred to in Lesson One, which is conjugated as follows (remember, the personal endings do not take the stress):

hastam	hastim
hasti	hastid
hast	hastand

The form in (i) above is much more common in colloquial use to express the simple present tense of 'to be', **hast** having the slightly more emphatic meaning already explained, *but* **hast** etc. is normally used after a word ending in **i**, e.g.:

ingilisi hastid?	–	Are you English?
khāreji hastid?	–	Are you a foreigner? (<i>lit.</i> are you foreign?)

Both these forms survive in the present tense only, and although the infinitives **astan** or **hastan** are to be found in Persian dictionaries and grammar books, they are no longer fully conjugated.

A plural subject denoting rational beings takes a plural verb, but inanimate objects and irrational beings take the singular:

- e.g. **bachchehā injā hastand** – The children are here
khāhar o barādaram dar – My brother and sister are in
Tabriz-and Tabriz
ketābā injā nist – The books aren't here
ruznāme hā injā-st – The newspapers are here
kafshā hāzer nist – The shoes aren't ready

For the negative in both cases the negative of **hast** is used:

nistam	(I am not)	nistim	(we are not)
nisti	(you are not)	nistid	(you are not)
nist	(he/she/it is not)	nistand	(they are not)

- (b) All other tenses of the verb 'to be' are expressed by the verb **budan (bāsh)** which is conjugated as follows:

Preterite/simple past

budam	(I was)	budim	(we were)
budi	(you were)	budid	(you were)
bud	(he/she/it was)	budand	(they were)

As with the preterite of other verbs, the negative prefix is **na-** which is stressed:

nabudam, nabudi, etc.

Imperfect

The forms **mibudam, mibudi** etc. are regularly formed but seldom used except in certain kinds of conditional sentences and not at all in colloquial speech. These are literary and only given here for the purpose of recognition should you encounter them.

Present tense

This is formed quite regularly from the present stem (**bāsh**),

mibāsham	mibāshim
mibāshi	mibāshid
mibāshad	mibāshand

but it is not normally used to express 'I am', 'you are' etc. It is in fact so rarely used as such that if you ask the average Iranian the

present tense of **budan**, you will probably be told **hastam**, **hasti**, **hast** etc.

■ PHRASES AND EXPRESSIONS

inshāllā/enshā allāh

God willing. A much-used phrase in reference to future time.

māshāllā

lit. what God wills; a much used verbal talisman. It is always said if one has paid someone a compliment, or praised something. It's very much like 'touch wood' only with a religious element. **dast be chub** is also said ('touch wood'), but not as much.

āftāb bud

The sun was shining

bārun gereft

It started to rain

dorost shod

lit. it came right; said of a satisfactory outcome

khub shod/bad shod

It turned out well/badly

khārāb shod

It was spoilt, it went wrong

EXERCISES

A. Read aloud and then translate:

1. otāgham bozorg o tamiz bud
2. dustam az edāre āmad
3. Maryam subune khord
4. manzele dustam dur nabud
5. ingilisi hastid?
6. otobus por bud
7. tāksi khāli bud
8. Hasan har ruz be edāre miraft
9. neshestam o kami ruznāme khundam
10. bā dustesh be hotel raft
11. cherā āmadi?
12. nasime molāyemi mivazid

B. Put into Persian:

1. The plane arrived late
2. My room was large and clean
3. My friend was there
4. We came yesterday
5. The secretary was writing a letter
6. Did you write a letter?
7. Is your daughter's school there?
8. Did you go to his house?

C. Make the sentences in exercise B negative

Lesson Four

(darse chahārom)

Note: Passage 1 is a little conversation and to preserve the flow and feeling of the text, the usual colloquial/literary format has not been followed. It is given instead in the vocabulary.

Read aloud:

- 1. kojā miri?
 mikhām beram mive bekham
 manam bāhet miām
 pas zud bāsh chun ziād vaght nadāram
 piāde miri?
 bale
- 2. Maryam har ruz be maghāzeeye Akbar āghā mire/miravad. dar unjā chāi o shir o kare vo panir mikhare/mikharad. ba'd be nunvāi mire vo nun mikhare. diruz az ghassābi gusht kharid. emruz unjā nemire. mire davākhune barāye dokhtaresh davā mikhare. ba'd be manzelesh mire vo be bachchehāsh/bachchehāyash sobune mide/midahad.

Vocabulary:

bāhet/bā to	with you	mide/midahad	he/she/it gives
bāsh	be! (imperative)	mikhām/	I want
be	to	mikhāham	
bekharam	that I may buy	mikhare/	he/she buys
beram	that I may go	mikharad	
chāi	tea	miri/miravi	you go
chun	because	mire/miravad	he/she goes
davā	medicine	mive	fruit
davākhune	pharmacy	nadāram	I haven't got
dar (prep.)	in	nemire	she doesn't
gusht	meat		go
ghassābi	butcher's	nunvāi	bakery
har	each, every	panir	cheese
kare	butter	piāde	on foot
kharid	he/she bought	shir	milk
kojā	where?	vaght	time
maghāze	shop	ziād	a lot
manam/man	me too	zud	early
ham		zud bāsh	be quick

Note: **bāhet**: colloquial form of **bā to** (with you)

manam: colloquial form of **man ham** (me too, I also)

VERBS II

TENSES FORMED FROM THE PRESENT STEM

1. The present tense

The present tense is formed by the addition of the verbal prefix **mi-** to the *present stem*, followed by the personal endings which are the same as for the simple past, except for the third person singular which is **-ad**. The endings will therefore be:

	<i>Singular</i>	<i>Plural</i>
1st person:	-am	-im
2nd person:	-i	-id
3rd person:	-ad	-and

In regular verbs, if we take the **-dan**, **-tan** or **-idan** off the infinitive, we will be left with the present stem, but as already mentioned in Lesson Three, many verbs have an irregular present stem which is why this should be learnt with each new verb.

The present stem of **raftan** is **rav**, of **rundan**, **run**, of **residan**, **res**, therefore:

mi + rav + am = miravam (I go)
mi + run + am = mirunam (I drive)
mi + res + am = miresam (I arrive)

As with the imperfect, the stress is on the verbal prefix **mi-**.

From **raftan** (**rav**), we will therefore have:

miravam	(I go)	miravim	(we go)
miravi	(you go)	miravid	(you go)
miravad	(he/she/it goes)	miravand	(they go)

from **rundan** (**run**):

mirunam	(I drive)	mirunim	(we drive)
miruni	(you drive)	mirunid	(you drive)
mirunad	(he/she/it drives)	mirunand	(they drive)

from **residan** (**res**):

miresam	(I arrive)	miresim	(we arrive)
miresi		miresid	
miresad		miresand	

In speech, the **-ad** ending of the 3rd person singular of all verbs formed from the present stem is shortened to **-e** when the stem ends in a consonant. Therefore:

miresad becomes **mirese** (he/she/it arrives *or* is arriving)
mirunad becomes **mirune** (he/she drives *or* is driving)

When the present stem ends in **h**, **v**, or a vowel, however, (a) a **y** is sometimes inserted after the vowel and (b) tenses formed from it are contracted still further. These have to be learned individually as there is no general rule to indicate when this takes place.

(i) **raftan** – present stem: **rav**

miravam, **miravi**, **miravad**, etc become:

miram	mirim
miri	mirid
mire	miran

(ii) **āmadan** (**ā**) – to come

miāyam, **miāi**, **miāyad**, **miāim**, **miāid**, **miāyand**, become

miām	miāim
miāy	miāid
miād	miān

(iii) **dādan** (**deh**) – to give; literary form: **midaham**, **midahi** etc.

(Note the exceptional change of the vowel **e** to **a** when the verb is conjugated)

midam	midim
midi	midid
mide	midan

The stress remains on the first syllable.

The negative is formed by adding the prefix **ne-**, which then carries the stress: e.g.

nemiram, **nemiri**, **nemire** etc

The present tense in Persian renders both the simple present and the present continuous in English.

Hasan miād (<i>miāyad</i>)	–	Hassan comes/is coming
Maryam mire	–	Mariam goes/is going
barf miād	–	It snows/is snowing
Maryam māshin mirune	–	Mariam drives a car/is driving
monshi nāme minevise	–	The secretary writes/is writing a letter
bārun nemiād	–	It doesn't rain/isn't raining

It is also used for an action which began in the past and continues into the present:

panj ruz-e ke dar hotel-am – I have been in the hotel for five days (and am still there)

(Note: **ke** = 'that' and will be covered more fully in Lesson Ten)

az diruz tā hālā minevise – He has been writing since yesterday

In colloquial usage, the present is also used for the future:

e.g. **fardā bilit mikharam** – I'll buy a ticket tomorrow

It will always be clear from the context whether or not the future tense is meant.

2. The Subjunctive

The subjunctive is formed from the present stem with the addition of the prefix **be-** and the personal endings. Otherwise it follows the same pattern as the present:

be + present stem + personal endings = subjunctive

e.g. **rundan** – (run):

berunam	(that I may drive)	berunim
beruni		berunid
berune/ad		berunand

raftan – (rav):

beravam	(that I may go)	beravim
beravi		beravid
beravad		beravand

which will be shortened in speech to:

beram	berim
beri	berid
bere	berand

Note that the subjunctive of **budan** (**bāsh**), 'to be', is formed from the present stem plus the personal endings but *without* the **be-**:

bāsham	bāshim
bāshi	bāshid
bāshe/-ad	bāshand

The present subjunctive is used a great deal in Persian. Here are some of its uses:

- (i) The first and third persons singular and plural are used in questions which are expressed in English by 'shall I/we?' etc.:

beram <u>khune</u>?	-	Shall I go home?
berim <u>bāzār</u>?	-	Shall we go to the bazaar?
berim <u>sheno</u>?	-	Shall we go swimming?
bere <u>kharid</u>?	-	Shall he/she go shopping?

- (ii) The first person plural is used in the sense of 'let's':

berim <u>khune</u>	-	Let's go home
berim <u>bāzār</u>	-	Let's go to the bazaar
berim <u>sheno</u>	-	Let's go swimming

- (iii) The subjunctive is always used after the verbs:

<u>khāstan</u> (<u>khāh</u>)	- to want
and <u>tavānestan</u> (<u>tavān</u>)	- to be able

mikhām māshin berunam - I want to drive a car

mītunam māshin berunam - I can drive a car

In each case both **khāstan** and **tavānestan** and the verb expressing the action agree with each other in person and number, and this usage should be noted as it is quite unlike English:

mikhām (*1st pers. sing. present*) **beram** (*1st pers. sing. subjunctive*)

I want (*1st pers. sing. present*) to go (*infinitive*)

mikhām beram <u>bāzār</u>	- I want to go to the bazaar
mikhād bere <u>khune</u>	- He wants to go home
mikhām beram mive	- I want to go and buy some
<u>bekharam</u>	fruit

In order to say 'I do not want to go', 'I cannot drive' etc, the stressed negative prefix **ne-** is put before the appropriate form of **khāstan** or **tavānestan**:

nemikhām beram	- I don't want to go
nemitune berune	- He can't drive

- (iv) The words **bāyad** (must, ought to) and **shāyad** (perhaps, maybe) also take the present subjunctive when referring to the present or future:

bāyad beram khune	- I must go home
bāyad kafsh bekhamam	- I must buy some shoes
shāyad beram mosāferat	- Perhaps I will go away (on a journey)
shāyad manzel bāshe	- Maybe he's at home

- (v) Whenever the verb **gozāshtan** (**gozār**) which also means 'to put' is used in the sense of 'to permit', 'to allow', the verb following it is in the subjunctive:

(Note that in spoken Persian, the **go** is also dropped from the present stem of **gozāshtan** so that tenses formed from it sound as though the stem were **zār**.)

bezār beram	- Let me go
bezār bebinam	- Let me see
nemizāram beri	- I won't let you go

- (vi) The subjunctive is used in a variety of subordinate clauses which will be covered in Lesson Ten.

3. The imperative

The imperative singular is formed by adding the prefix **be-** to the present stem:

rundan (run)	- berun	- drive!
residan (res)	- beres	- arrive! (get there!)

The following exceptions should, however, be noted:

- (a) If the present stem ends in **av**, this becomes **o** in the imperative singular:

shenidan (**shenav**) → **beshen** → **beshno** (hear!)

- (b) If the imperative singular ends in **o**, the prefix **be-** sometimes becomes **bo-**:

raftan (**rav**) → **bero** → **boro** (go!)

These cases have to be learned individually.

(c) The verb **budan** does not take **be-**:

budan (**bāsh**) → **bāsh**

The plural takes the **-id** ending of the second person plural:

berunid beresid berid bāshid

The negative imperative, 'do not . .' is formed by the use of the prefix **na-** instead of **be/bo-**:

-narun	–	narunid
nares	–	naresid
naro	–	narid
nabāsh	–	nabāshid

Apart from the actual numerical plural sense, i.e. for commands to more than one person, the imperative plural is also the more polite form when addressing a single person in the same way as **shomā** (see Lesson Two, Subject Pronouns (b)).

NOUN OF THE AGENT

A noun denoting the person doing the action concerned and therefore called the *noun of the agent* is formed from the present stem of some verbs.

This is done by adding the suffix **-ande** to the present stem. A point to notice here is that the vowel changes that take place in the other spoken forms of such verbs do not usually apply to the noun of the agent.

e.g. **rāndan** (**rān**) – to drive: **rānande** – driver (*pl.* **rānandehā**)
forukhtan (**forush**) – to sell: **forushande** – salesperson (*pl.* **forushandehā**)
khāndan – (**khān**) – to read, to sing: **khānande** – reader, singer (*pl.* **khānandehā**)
shenidan – (**shenav**) – to hear: **shenavande** – hearer, listener (*pl.* **shenavandegān**)

Some common verbs:

āmadan (ā)	to come
bordan (bar)	to take
āvardan (ār) (<i>coll.</i> āvordan)	to bring
goftan (gu)	to say
budan (bāsh)	to be
shodan (shav)	to become
kardan (kon)	to do
dādan (deh)	to give
gereftan (gir)	to take
khāndan (khān) (<i>coll.</i> khundan)	to read
bastan (band)	to close, to shut
neshastan (neshin)	to sit
istādan (ist)	to stand, to stop
didan (bin)	to see
shenidan (sheno)	to hear
khordan (khor)	to eat/drink
khābidan (khāb)	to sleep
nushidan (nush)	to drink
dāshtan (dār)	to have
zadan (zan)	to hit

Notes:

1. Strictly speaking, **khordan** means 'to eat', but it is also generally used to mean 'to drink':

e.g. ghazā khordam	–	I ate food
āb khordam	–	I drank water

In fact, the term for 'drinking-water' is **ābe khordan**.

2. **nushidan** is seldom used in colloquial speech, but the noun derived from it **nushābe** is commonly used to refer to non-alcoholic drinks of the bottled fizzy kind which are available in variety and very popular.

Thus in a restaurant or even in a shop one might ask:

nushābe chi dārid? – What do you have in the way of drinks?

or one might be asked:

nushābe chi mikhaid – What drink would you like?

3. The verb **dāshtan** does not take **mi-** or **be-**. Its present tense is:

singular

dāram (I have)

dāri

dāre/ad

plural

dārim

dārid

dārand

The imperfect is the same as the simple past:

dāshtam: I had, I was having

The present subjunctive is:

dāshté bāsham

dāshté bāshi etc.

which is also the form of the past subjunctive (see Lesson Five).

The imperative of **dāshtan** is **dāshté bāsh**.

■ PHRASES AND EXPRESSIONS

kojā miri?

kojā mirid?

bā chi miri?

bā tāksi miram

vāllāh

bāshe

khodā nakone

bejomb

Where are you going?

Where are you going? (*polite*)

How are you going? (*lit. with what are you going?*)

I'm going by taxi

Honestly, in truth

OK (*spoken form of bāshad* = let it be, the 3rd person singular of the subjunctive of **budan**)

God forbid!

Be quick! hurry up! (*from*

jombidan, to move); get a move on!

EXERCISES

A. Read aloud then translate:

1. havā sard-e, barf miād
2. monshi nāme minevise
3. har che zudtar miram
4. mikhām piāde beram mive bekhamam
5. Maryam az davākhune barāye pesaresh davā mikhare
6. mā barāye sobune nun o panir o chāi mikhorim
7. dustam natunest bā mā biād
8. fardā miram edāre
9. dar-o beband

B. Put into Persian:

1. Hassan goes to the office every day
2. She does not go there every day
3. It is raining
4. Are you English?
5. No, I am Iranian. I am not English
6. He wants to come to my house
7. I'll go tomorrow
8. Why did you (*plural*) come?
9. Where is he going?
10. Where are you going tomorrow?

C. Put the following into (a) the present tense; (b) the imperfect; (c) the subjunctive:

1. raftam
2. goftim
3. rundid
4. khordand
5. shod

D. Give the imperative singular of the following:

1. to say
2. to hear
3. to eat
4. to run
5. to come

Lesson Five (darse panjom)

Read aloud:

- mosāfer be istgāhe otobus resid. az gishe chandtā biit kharid chun dar Irān bilit o/rā dar otobus nemifrushand. mardom unhā ro/rā az gishe mikharand. otobus resid. hame savār shodand. dar ba'zi otobusā bilit o be rānande midand, dar ba'zihā ham be shāgerd-shofor. otobus rāh oftād. jā kam bud o chand nafar istādē budand. be istgāhe avval nazdik shodand. ye nafar sedā zad: āghā negah dār. otobus istād. rānande dar o bāz kard. chand nafar piāde shodand, dar bastē shod o bāz otobus rāh oftad. rānande be sā'atash negāh kard – kami dir shodē bud.

Vocabulary:

avval	first	mardom	people
bāz (<i>adverb</i>)	again	mosāfer	passenger
ba'zi	some	nafar	person
bastē	closed (<i>past participle</i>)	negah dār	stop!
chand	some	nazdik shod	approached
chandtā	several	nemifrushand	they don't sell
gishe	booth	piāde shodand	they got off
ham	also	rānande	driver
hame	everyone, all	rāh oftād	set off
istgāh	stop	savār shodand	they got on
istgāhe otobus	bus stop	sedā zad (zan)	(he) called out
istād	stopped	sedā	noise, voice

Note: nemifrushand: the verb is forukhtan (forush); the u is elided in speech in tenses derived from the present stem. Tenses formed from the past stem behave normally.

New verbs: savār shodan (shav): to get on, to mount
rāh oftādan (oft): to set off, to start up

nazdik shodan (shav): to approach, to near

sedā zadan (zan): to call

negah dāshtan (dār): to stop, to hold

piāde shodan (shav): to get off (*a bus etc.*)

bastan (band): to close

istādan (ist): to stand, to stop

USE OF THE PARTICLE RĀ

One of the characteristics of Persian is the use of the particle **rā** after the word or phrase that is the definite direct object of the verb.

Up to now we have used very simple basic sentence patterns which have tended to express states of being rather than actions:

dar baste ast	–	The door is closed
<u>chāi</u> hāzer-e	–	The tea is ready

but if we want to say 'he closed the door', then 'he' is the subject and 'the door' is the definite direct object – the specific thing to which the action is being done – in which case it will be followed by the particle **rā**.

rā is changed in speech to **ro** (following a word ending in a vowel sound) and **o** (following a consonant), though this is not necessarily very consistent, and you may notice such inconsistencies in this book.

dar o bast	–	He closed the door
<u>chāi</u> ro āvord	–	He brought the tea
bilīt o kharid	–	He bought the ticket
<u>ghazā</u> ro khord	–	He ate the food

If the direct object is a group of words, the **rā** comes after the group:

otobuse hotel o didam	–	I saw the hotel bus
moāvene vazir o did	–	He saw the deputy minister
sedāye radio ro <u>shenid</u>	–	He heard the sound of the radio

Where a noun to which a pronominal suffix has been added

(ketābam, ketābet, etc.) is the direct object of the verb, then the *rā* is added after the suffix:

ketābam o gom kardam – I lost my book (**gom kardan**: to lose) and if such a noun is qualified by an adjective, it follows the adjective:

ke'ābe sefidam o gom kardam – I lost my white book

Personal pronouns are definite and therefore take *rā* when they are the direct object of the verb:

man + rā = marā

to + rā = torā etc.

In speech these forms will be:

mano

māro

toro

shomāro

uno

unāro

khāharam mano zad – My sister hit me

A direct object can, however, be indefinite, in which case there will be no *rā*:

ye bilit kharid

– He bought a ticket

ye ketāb āvord

– She brought a book

ye chāi khord

– He drank a cup of tea

the *ye* can also be left out:

bilid kharid

– He bought a ticket

ketāb āvord

– She brought a book

chāi khord

– He drank some tea

Note: One does not, however, say **dar bast** to mean 'he closed a door'. In colloquial speech one always says **dar o bast**, as the door is considered to be a definite object in this case. The phrase **dar bast** is used adjectivally and is explained at the end of this lesson.

COMPOUND VERBS

Persian has relatively few simple verbs, therefore another feature of the language is the extensive use that is made of compound verbs. These consist of a few common verbs such as 'make', 'do',

'become', etc. coupled with a noun, adjective, adverb, verbal noun or preposition. In each case the verb is conjugated but the qualifying word remains unchanged throughout.

The verbs used most in compounds are:

kardan (kon) – to do, to make, *for transitive verbs*

shodan (shav) – to become, *for intransitive verbs*

e.g.: **bāz** – open

kardan – to do

bāz kardan – to open

dar o bāz kard

– He opened the door

dar bāz shod

– The door opened

bachche man o khaste kard

– The child made me tired

khaste shodam

– I got tired

or, in the present tense:

dar o bāz mikone

– He opens the door

dar bāz mishe

– The door opens

bachche man o khaste mikone

– The child makes me tired

khaste misham

– I get tired

Compound verbs are used as if they were a single verb, i.e. they generally come at the end of the sentence and the separate parts are placed together.

They are conjugated normally, the only difference being in the imperative, where the verb does not take the prefix **be-** so that whereas the imperative of **kardan** used on its own will be **bekon**, in a compound it is **kon**:

dar o bāz kon

– Open the door

Look again at this phrase from the reading passage at the beginning of this lesson:

āghā negah dār (the verb is **negah dāshtan**)

and note that when **dāshtan** is being used as a compound verb, its imperative is formed regularly.

The following are some more verbs generally used to form compounds:

dāshtan (dār)	to have, to possess
dādan (deh/dah)	to give
gereftan (gir)	to take, to get
zadan (zan)	to hit, to strike
khordan (khor)	to eat
āmadan (ā)	to come
āvardan (ār) (coll. āvordan)	to bring

Some examples of compound verbs are:

(a) with adjectives:

boland – long, tall, high

boland kardan – to lift (*also* to lengthen)

boland shodan – to get up

khub – good

khub shodan – to get well, to get better

Note that in general the English 'to get . . .' will be rendered by a compound verb with **shodan**.

kutā – short

kutā kardan – to shorten

dorost – correct, right, proper

dorost kardan – to make, fix, mend (*a much-used compound verb*)

sandali ro boland kard	–	He picked up the chair
az jāsh/jāyash boland shod	–	She got up from her place
mariz khub shod	–	The patient got better
emtahānam khub shod	–	I did well in my exam
dāmanesh o kutā kard	–	She shortened her skirt
ghazā ro dorost kard	–	She got the meal
takhtekhāb o dorost kard	–	She made the bed
māshinesh o dorost kard	–	He fixed the car

(b) with nouns:

gush	–	ear
gush kardan	–	to listen
gush dādan	–	to listen

hammām (<i>coll.</i> hamum)	–	bath
hamun kardan	–	to have a bath
dush	–	shower
dush gereftan	–	to have a shower
farār kardan	–	to escape (<i>see also dar raftan</i> in section (c))
dast	–	hand
dast dādan	–	to shake hands
zamin	–	ground, land, earth (<i>not</i> soil which is khāk)
zamin khordan	–	to fall down (<i>lit.</i> to eat the ground)
be akhbār gush kard	–	She listened to the news
bā dustesh dast dād	–	He shook hands with his friend
bachche zamin khord	–	The child fell down

(c) with prepositions:

bar (on, up, off)

bar dāshtan	–	to remove, to pick up, to take
bar gashtan	–	to return, to come/go back
ketāb o bar dāsht	–	She picked up the book
fardā bar migardam	–	I'll come back tomorrow

dar (in)

dar āvordan	–	to take off, to take out
dar raftan	–	to escape (<i>more colloquial than farār kardan</i>), to get away, to go off (<i>guns etc.</i>), to snap (<i>elastic</i>), to ladder (<i>stockings</i>)
dar kardan	–	to let off (<i>a gun etc.</i>)
lebāsesh o dar āvord	–	She took off her dress
gorbe dar raft	–	The cat got away
jurābam dar raft	–	I laddered my stocking (<i>lit.</i> my stocking ran away)

(d) with prepositional phrases:

az bêin raftan	—	to cease to exist
az dast dādan	—	to lose (<i>a person through death, a contract, a job, etc.</i> ; to lose things <i>is another compound gom kardan</i> ; to get lost <i>is gom shodan</i>)

COMPOUND TENSES

The compound tenses of single verbs are the perfect, the pluperfect, the future, the past subjunctive and the passive. They are formed with the use of the verbs **budan** (**bāsh**) 'to be', **khāstan** (**khāh**) 'to want' and **shodan** (**shav**) 'to become', which therefore act as auxiliary verbs.

1. The Perfect

This is formed from the past participle with the addition of the short forms of the verb 'to be':

-am	-im
-i	-id
ast	-and

The past participle consists of the past stem with an accented *e* sound (transcribed *é*) on the end: **raftan** – **raft** – **rafté**.

The forms of the perfect tense are:

rafté-am (I have gone)	rafté-im (we have gone)
rafté-i	rafté-id
rafté ast	rafté-and
rāndé-am (I have driven)	rāndé-im (we have driven)
rāndé-i	rāndé-id
rāndé ast	rāndé-and

The perfect tense is generally contracted in speech so that it sounds very much like the simple past, except that the stress is now on the last syllable and not the first:

raft-am	raft-im
raft-i	raft-id
raft ast	raft-and
rānd-am	rānd-im
rānd-id	rānd-id
rānd ast	rānd-and

In the third person singular, it is also quite common in speech to use the past participle on its own when in fact the perfect is meant:-

otobus rafté – The bus has gone

The negative prefix is **na-**, which then carries the stress:

otobus narafté – The bus hasn't gone

The perfect tense is quite common in colloquial Persian. It usually refers to actions which have recently been completed or which started in the past but which haven't yet been completed:

ketāb o āvordé-am	–	I have brought the book
ruznāme rā khundé-am	–	I have read the newspaper
tāksi āmadé ast	–	The taxi has come
Maryam khābidé ast	–	Mariam is sleeping

2. The Pluperfect

The pluperfect is formed from the past participle, which does not change, and the simple past of **budān**:

rafté budam (I had gone)	rafté budim (we had gone)
rafté budi	rafté budid
rafté bud	rafté budand

The use of the pluperfect in Persian is much the same as in English, except that it is also used as a descriptive tense in the past: **istāde bud** = was standing, stood.

3. The Future

The future tense is formed by using the present tense of the verb **khāstan** (**khāh**) 'to want', minus the usual verbal prefix **mi-**, followed by the past stem of the verb:

khāham raft (I will go)khāhi raftkhāhad raftkhāhim raft (we will go)khāhid raftkhāhand raft

The future proper is used in formal speech (radio and television news or announcements, for example) but in colloquial speech the present tense is used instead, as already indicated in Lesson Four.

Note that whenever khāstan is used in its own sense and not as an auxiliary, it behaves quite normally in the present tense:

chāi mikham – I want some teamikham beram khune – I want to go home

4. The Past Subjunctive

The past subjunctive is formed by using the past participle followed by the present subjunctive of the verb budan:

rafté bāsham (I may have gone)rafté bāshirafté bāshe/bāshadrafté bāshimrafté bāshidrafté bāshand

The past subjunctive is used:

(a) after bāyad and shāyad when they refer to the past:

bāyad rafté bāshe – He must have goneshāyad in o didé bāshi – Perhaps you've seen this

(b) to express doubt about something in the past:

mitarsam gom shodé bāshe – I'm afraid it may have got lost

(c) as the present subjunctive of dāshtan (see Lesson Four).

5. The Passive

The passive is formed by using the past participle followed by the appropriate tense of the verb shodan (shav) 'to become':

e.g. from koshtan (kosh) to kill:

koshté shodkoshté misham

he/she/it was killed

I shall be killed etc.

Use of the passive is very restricted in Persian and it is not used if the active can be used instead.

■ PHRASES AND EXPRESSIONS

dar bast

Exclusive – *in relation to the hire of cars, taxis or even buses; if they are **dar bast** it means no one other than the person hiring them (or members of their party) will use them. The phrase is relevant because ordinary taxis, for example, are by no means **dar bast**. They pick up several passengers as they go, depending on whether their destinations fit the route the taxi happens to be taking.*

befarmāid

*lit. the imperative of **farmudan** 'to command'. This is a very common word, used*

1. *when giving or showing someone something to mean 'here you are'*
2. *in the sense of 'after you'*
3. *in the sense of 'come in'*
4. *by people serving the public in shops, offices etc. to mean 'what can I do for you?'*

khāhesh mikonam

*Please, when asking someone to do something (from **khāhesh kardan** 'to request politely', 'to ask a favour'). **khāhesh mikonam** can be used at the beginning or at the end of a sentence or phrase e.g. **khāhesh mikonam dar rā bāz konid** = please open the door.*

begu bebinam

*Tell me, . . . e.g. **begu bebinam emruz kojā mirim** tell me, where are we going today*

begid bebinam

polite form of begu bebinam■ *Some useful commands:*

bar gard/bar gardid	-	Come back! (<i>familiar/polite</i>)
boro/berid	-	Go! (<i>familiar/polite</i>)
bâz kon/bâz konid	-	Open!
dar o beband	-	Shut the door!
dar o bebandid	-	Shut the door! (<i>polite</i>)
beshin/beshinid	-	Sit down! (<i>familiar/polite</i>)
boland <u>sho</u>	-	Get up!, Stand up!
boland <u>shid</u>	-	Get up!, Stand up! (<i>polite</i>)

EXERCISES

A. *Read aloud and translate:*

1. rânande dar o bâz kard
2. pesaram dar o bast
3. ketâb o âvord
4. bilite otobus o az gishe kharid
5. pesare shêitun khêili zamin mikhore
6. be hotel raftam o hamum kardam
7. havâ khêili sard shodé vo har ruz bârun miâd
8. lebâsam o dar âvordam
9. dar o bâz kon. nazdike âb naro. panjere ro beband
10. dir residam o otobus rafté bud

B. *Put into Persian:*

1. He closed the door; she brought the tea; they ate the food
2. He bought a newspaper; she drank a cup of tea; we had some food (*i.e. we ate*)
3. They saw the hotel bus
4. We saw the deputy minister
5. My friend opened the door. He said: "Come in"
6. Someone called out: 'Stop'
7. Do not open the door
8. Please close the window
9. The bus has gone
10. Has the taxi come?

SUMMARY OF VERB ENDINGS

PRESENT:	mi- + <i>present stem</i> +	-am	-im
		-i	-id
		-ad	-and
IMPERFECT:	mi- + <i>past stem</i> +	-am	-im
		-i	-id
		-	-and
PRETERITE:	<i>past stem</i> +	-am	-im
		-i	-id
		-	-and
PERFECT:	<i>past participle</i> +	-am	-im
		-i	-id
		ast	-and
PLUPERFECT:	<i>past participle</i> +	budam	budim
		budi	budid
		bud	budand
FUTURE			
PROPER:	<u>khāham</u>	<u>khāhim</u> + <i>past stem</i>	
	<u>khāhi</u>	<u>khāhid</u>	
	<u>khāhad</u>	<u>khāhand</u>	
PRESENT			
SUBJUNCTIVE:	be + <i>present stem</i> +	-am	-im
		-i	-id
		-ad	-and
PAST			
SUBJUNCTIVE:	<i>past participle</i> +	bāsham	bāshim
		bāshi	bāshid
		bāshad	bāshand
IMPERATIVE: be/bo + <i>present stem</i>			
NEGATIVE IMPERATIVE: na- + <i>present stem</i>			

The **-ad** of the 3rd person singular present and subjunctive is shortened to **-e** in speech.

Lesson Six (darse shishom)

Read aloud:

- pāyetakhte Irān Tehrān-e. Tehrān shahre bozorgi-e va taghriban noh meliun nafar jam'iyat dāre. bishtare unhā dar ghesmathāye jonubiye shahr zendegi mikonand. bishtare edārehā dar ghesmathāye markaziye shahr-and. esme ghesmate shomāliye shāhr Shemrun-e. Shemrun dar dāmaneye kuhāye Alborz-e. bishtare khunehāye bozorge Tehrān dar Shemrun-and chun havāye unjā dar tābestun khonaktar az ghesmathāye digeye shahr-e. asrhāye tābestun mardom ba'd az kāreshun barāye gardesh o tafrih o estefade az havāye behtar be mēidānhā vo pārkhāye Shemrun mirand o gardesh mikonand. bishtar bā māshine shakhshi mirand, gar che bā otobus o tāksi ham mishe raft. havāye Tehrān dar tābestun khēili garm va dar zemestun khēili sard-e. bārun kamtar az Engelestān mibāre. dar zemestān gāhi barf ziād mibāre. dar jonube Tehrān, dar shahre ghadimiye Rey, pālāyeshgāhe Tehrān va chand karkhuneye dige gharār gereftē. dāneshgāhe Tehrān dar vasate shahr-e. har hafte mardom barāye namāze jom'e be unjā mirand.

Vocabulary:

<u>asrhā</u>	evenings
<u>bārun</u>	rain
<u>bāridan (bār)</u>	to fall (<i>of rain, snow etc</i>)
<u>dāneshgāh</u>	university
<u>dāmane</u>	foothills
<u>dige/digar</u>	other
<u>Engelestān</u>	England
<u>esm</u>	name
<u>gāhi</u>	sometimes
<u>gardesh</u>	outing
<u>gar che</u>	although
<u>ghadimi</u>	old

<u>gharār gereftē</u>	is situated
<u>ghesmathā</u>	parts, sections
<u>jam'iyat</u>	population
<u>jonub</u>	south
<u>kār</u>	work
<u>kārkhone</u>	factory
<u>kuhā</u>	mountains
<u>khonak</u>	cool
<u>markazi</u>	central
<u>meliun</u>	million
<u>mibāre</u>	it falls
<u>nafar</u>	persons
<u>namāz</u>	prayers

noh	nine	tafrih	recreation
pālāyeshgāh	refinery	taghriban	approximately
pāyetakht	capital	vasat(e)	middle (of)
shakhsi	personal	zemestun/ān	winter
shomāli	northern	zendegi	they live
tābestun/ān	summer	mikonand	

Notes: **mishe raft**: one can go; in addition to 'become', the verb **shodan** also has the meaning of 'it is possible', and is used in this kind of impersonal construction.

namāz: the name for the prayers which every practising Moslem must say five times a day. It is one of the most important of the practical religious duties – others are fasting, almsgiving and pilgrimage. On Fridays it is customary for the noon prayers to be said in congregation in the mosque. The word for ordinary prayer is **do'ā**, the verb is **do'ā kardan (kon)**

ADVERBS AND ADVERBIAL EXPRESSIONS

Adverbs or adverbial expressions of time usually come before those of manner and place. If a sentence contains all three, then the order will be: time, manner, place e.g.:

har ruz bā tāksi be edāre miram – I go to the office by taxi every day

1. Most adjectives are used as adverbs in Persian without any change:

dir āmad	–	He came late
zud raft	–	She went/left early
khub mikhune	–	She reads well
bad mirune	–	He drives badly
rāst boro	–	Go straight on
dorost beshin/beneshin	–	Sit properly

2. Many nouns of time and place are also used adverbially:

sob dars mikhune	—	He studies in the morning
shab kār mikone	—	He works at night
ruz mikhābe	—	He sleeps during the day
asr bārun āmad	—	It rained in the evening
zohr namāz mikhune	—	She says her prayers at noon
ghorub āb pāchi mikone	—	He does the watering at dusk
sahar pā mishe	—	She gets up at dawn (<i>pā shodan</i>)
ketāb o bezar injā	—	Put the book here
unjā naraftam	—	I didn't go there
az pelle bālā raft	—	He went up the steps

It is also very common in speech for these nouns to be put in the plural when being used adverbially:

sobā ruznāme mikhune	—	He reads the paper in the mornings
shabā ketāb mikhunam	—	I read books at night
asrā kelās mire	—	He goes to classes in the evenings

3. Other adverbs of time and manner are:

(a) Time:

emruz	—	today
diruz	—	yesterday
pariruz	—	the day before yesterday
dishab	—	last night
fardā	—	tomorrow
pasfardā	—	the day after tomorrow
hamishe	—	always
hālā	—	now
māhyune	—	monthly
emsāl	—	this year
pārsāl	—	last year
hanuz	—	still
hanuz . . . na-	—	not yet
hichvaght	—	never
har gez	—	never
al'ān	—	right now; just

tā hālā	–	up to now; yet
bārḥā	–	often, many times
gāhi	–	sometimes
yek dāfe	–	suddenly (<i>lit.</i> one time, one)
emruz miram <u>khuneye</u> dustam	–	I'm going to my friend's house today
diruz maghāze baste bud	–	The shop was shut yesterday
pariruz raftam bāzār	–	I went to the bazaar the day before yesterday
dishab dir khābidam	–	I went to bed late last night
fardā zud boland <u>misham</u>	–	I'll get up early tomorrow
pasfardā miram salmuni	–	I'll go to the hairdressers the day after tomorrow
hamishe ketāb mikhune	–	He's always reading
hamishe mire masjid	–	He always goes to the mosque
hālā vaght nadāram	–	I've no time now
majaleye Dāneshmand	–	'Daneshmand' appears
māhyune dar miād	–	monthly
emsāl bārun ziād umad	–	It rained a lot this year
pārsāl mive farāvun bud	–	Fruit was plentiful last year
hanuz barf miād	–	It's still snowing
dustam hanuz nayāmade	–	My friend hasn't come yet
dustet hanuz nayāmade?	–	Hasn't your friend come yet?
hichvaght havāpēimā savār	–	He had never been on a plane
nashodé bud		
har gez torā farāmush	–	I'll never forget you
nemikonam		
al'ān miām	–	I'm coming right now
al'ān telefon kard	–	She just telephoned
tā hālā <u>khub</u> kār kardé	–	It has worked well up to now
tā hālā telefon nakardé	–	She hasn't telephoned yet
bārḥā be manzele man āmadé	–	He had come to my house
bud		many times
gāhi u rā mibinam	–	I see him sometimes
yek dāfe tārik shod	–	It suddenly went dark

Note: 'often' is frequently rendered in colloquial speech by **khêli** ('very') which is like the English use of 'a lot':

khêli be manzele man āmadé – He has come to my house
a lot

(b) *Manner:*

<u>āheste</u>	—	slowly
<u>yavāsh</u>	—	slowly
<u>tond</u>	—	fast
<u>albatte</u>	—	certainly
<u>tanhā</u>	—	alone
<u>bā ham</u>	—	together
<u>intowr</u>	—	thus, in this way, like this
<u>untowr</u>	—	like that
<u>chetowr</u>	—	how
<u>tond naro</u>	—	Don't go fast
<u>yavāsh boro</u>	—	Go slowly
<u>āheste berānid</u>	—	Drive slowly
<u>tanhā birun naro</u>	—	Don't go out alone
<u>biā bā ham berim gardesh</u>	—	Let's go somewhere together
<u>untowr nist</u>	—	It's not like that

4. Some adverbs are derived from Arabic and usually end in **-an**:

<u>aghallan</u>	—	at least
<u>ghablan</u>	—	formerly
<u>movaghattan</u>	—	temporarily
<u>taghriban</u>	—	approximately
<u>fe'lan</u>	—	for the time being, for the moment
<u>masalan</u>	—	for example
<u>aslan</u>	—	at all
<u>belakhare</u>	—	at last, finally
<u>aghallan sadtā māshin tuye</u> <u>saf bud</u>	—	There were at least a hundred cars in the queue
<u>injā ghablan madrese bud</u>	—	This [place] was formerly a school
<u>edāreye bargh fyuzemun o</u> <u>movaghattan dorost kard</u>	—	The electricity board temporarily mended our fuse
<u>taghriban panjāh nafar</u> <u>āmadé budan</u>	—	There were about fifty people there
<u>fe'lan nemitunam biām</u>	—	I can't come for the moment

PREPOSITIONS

There are two groups of prepositions used in Persian, those without the *ezāfe* and those which are connected to the noun by means of the *ezāfe*. Some of these have already been used in the reading passages at the beginning of the lessons.

Prepositions always come before the noun to which they refer.

Prepositions without the *ezāfe* are:

az	-	from
bā	-	with
barāye	-	for
be	-	to
bi	-	without
tā	-	up to, to, as far as
joz	-	except
dar	-	in
bar	-	on (<i>in compounds</i>)

az

az has a wide variety of meanings:

In Lesson Two we saw its use to express 'than' in comparisons:

**māshine man az māshine
to bozorgtare**

- My car is bigger than
yours

The most common meaning of **az**, however, is 'from':

e.g.:

az dustam nāme dāshtam

- I had a letter from
my friend

az hotel telefon mikonam

- I am phoning from
the hotel

mive ro az bāzār kharidam

- I bought the fruit
from the bazaar

**az Tehrān tā Tabriz sheshsad
kilometr-e**

- It is six hundred
kilometres from
Tehran to Tabriz

kilide otāgh o az man gereft

- He took the key of
the room from me

az kojā āmadé-id?

- Where have you come from?

az can also mean 'through/in':

az dar āmad	-	He/she came through/in the door
az dar vāred <u>shod</u>	-	He/she entered through the door

or 'of':

kami az in bokhor - Have some of this

bā: with

dastam o bā āb o sābun <u>shostam</u>	-	I washed my hands with soap and water
Maryam bā <u>khāharesh</u> raft madrese	-	Mariam went to school with her sister
bā dustam raftam mehmuni	-	I went to a party with my friend
bā ham <u>ghazā</u> <u>khordim</u>	-	We ate together
bā mo'āvene vazir sohbat kardam (sohbat kardan - to speak)	-	I spoke to the deputy minister

barāye: for

loftan barāye man yek <u>chāi</u> biārid	-	Please bring me a cup of tea
kār kardan barāye man sakht-e	-	Work is difficult for me
barāye <u>chi</u> āmadi?	-	What did you come for?

be: to

be man telefon kon	-	Telephone me
ketāb o behesh <u>dād</u>	-	He gave him the book
be Irān umad	-	He/she came to Iran (umad/āmad: both forms are used)
behem negā kard/be man negā kard	-	He/she looked at me

Note that in colloquial speech the forms **be man**, **be to**, **be u** etc., become shortened as follows:

behem	to me	behemān	to us
behet	to you	behetān	to you
behesh	to him/her	beheshān	to them

bi: without

bi is most often used almost as a prefix, rather on the lines of the English suffix *-less*:

tavajjoh – care

bi tavajjoh – careless

kār – work

bikār – without work, *also*, having nothing to do

adab, tarbiat – politeness

bi adab – rude

bi tarbiat – rude

man ghazāye bi namak mikhoram – I eat unsalted food

tā: as far as, up to, to

az manzel tā edāre piāde raft – He walked from the house to the office

jōz: except

jōz fardā har ruz āzād hastam – I am free every day except tomorrow

dar: in

mo'allem dar kelās bud – The teacher was in the classroom

dar is more generally formal except in certain expressions (see phrases and expressions at the end of this lesson). In colloquial speech **tu** (or **tuye**, with the *ezāfe*) is much more widely used to render 'in':

biā tu	- Come in
befarmāid tu	- Come in (<i>more polite</i>)
nāme ro tuye kifam gozāshtam	- I put the letter in my bag

Prepositions which take the *ezāfe* and which are derived from adverbs and nouns are:

bedune: without	- bedune hejāb birun naro
birune: outside	- birune shahr kārkhune ziād-e
tuye: inside, in	- tuye otāgh khēili garm bud
pāine: below	- pāine pellēhā istādé bud
balāye: above; up	- pesar balāye derakht bud
dombāle: behind, after	- dombāle man biā
poshte: behind	- poshte miz neshasté bud
jeloje: in front of	- jeloje man bāzesh kard
pishe: with	- tamāme ruz pishe man bud
dame: on the edge of, at	- dame dar montazeret misham
zire: under	- kafshā ro zire takht gozāshtam
ruye: on	- zarfe mive ruye miz-e
nazdike: near	- Karaj nazdike Tehrān-e
pahluye: beside	- dustam pahluye man neshasté bud
kenāre: beside	- kenāre rudkhune ghadam zadim

Vocabulary:

hejāb: prescribed Islamic covering for women

pellēhā: steps

montazer shodan: to wait for

zarf: dish

rudkhune: river

ghadam zadan: to stroll

■ PHRASES AND EXPRESSIONS

magar, *coll.* mage

mage nagoftam naro

mage nayumad

mage nabud

mage kâret tamum nashod

dar havâye âzâd

dar ham bar ham

az bas ke

az sob tâ shab

kame kam

dar har hâl

be har hâl

har towr shodé

azesh badam umad

cherâ*preposition, literally meaning except*

Didn't I tell you not to go?

Didn't he come?

Wasn't it/he/she there?,
wasn't it so?

Wasn't your work finished?

In the open air

Muddled, all mixed up
together

So much so that

From morn till night

At the very least

In any case, at all events

In any case, anyway

Come what may

I took a dislike to him

Yes (*in answer to a negative question*)

EXERCISES

A. Read aloud and translate

1. man o dustam pariruz raftim sinemâ
2. fardâ biâ bâ ham berim kharid
3. dishab cherâ unghadr dir âmadi?
4. taghriban bist daghighe sabr kardam ammâ otobus nayâmad
5. pedaram hanuz az mosâferat bar nagashté
6. cherâ bâ ham naraftid
7. edâram nazdike bâzâr-e
8. sâle dige miram dâneshgâh
9. pârsâl bâ mâshin be Torkiyye raftim
10. otobuse shahr sob o asr az jeloye khuneye mâ rad mishe
11. âghâ, kafshe mano nadidid?
cherâ - zire takhtetun-e
12. begu bebinam, joz to kese digei ham umadé bud?

B. Put into Persian:

1. The glass was on the table
2. The child went slowly up the stairs
3. I finished my work yesterday
4. We went to Paris last year
5. My friend drives well
6. My daughter came home late
7. The train travels very fast (*use raftan*)
8. Put your bag here
9. How did you come?
10. They flew to London last year (*say 'went by plane'*)

C. Fill in the blanks:

1. _____ man biā
2. nāme ro _____ vazir bede
3. ketāb o _____ unjā nakharidam
4. pedaram _____ man kafsh kharid
5. _____ kojā āmadi?
6. māshin o _____ gārāzh gozāshdam
7. _____ dustam telefon kardam

Lesson Seven

(darse haftom)

Read aloud:

- Irān keshvare bozorgiy-e. hodude yek melyun o sheshsad o si hezār kilometre morabba' masāhat dāre vo bishtar az panjāh melyun nafar ham jam'iyyat. taghriban yek panjome unhā dar Tehrān zendegi mikonand. shahrhāye bozorge dige Mashhad, Tabriz, Esfahān, Shirāz o Ahvāz hastand. inhā har kudum az hamdige khêli dur-and. masalan az Tehrān tā Tabriz yā Esfahān sheshsad kilometr rāh-e. dar shomāle Irān daryāye Khezer gharār gereftē va dar jonub Khaliye Fārs. chand reshte kuhe bozorg ham az shargh

be gharb va az shomāl be jonub keshidē shodē. meghdāre ziādi az ghesmathāye markazi va sharghiye Irān kavir-e vā zendegi dar unjā khēli sakht-e. faghat mantagheye sāheliye Daryāye Khezer bārandegiye kāfi dāre va havāye martube unjā barāye keshte berenj o chāi monāseb-e.

Vocabulary:

bārandegi	rainfall	mantaghe	region
berenj	rice	markazi	central
daryā	sea	martub	moist
daryāye	the Caspian	masāhat	area (<i>in terms of quantity</i>)
<u>Khezer</u>	sea	masalan	for example
dur	far	melyun	million
<u>faghat</u>	only	metr	metre
<u>gharb</u>	west	monāseb	suitable
<u>gharār gereftē</u>	is situated	morabbā'	square (<i>area</i>)
<u>ghesmat</u>	section	panjāh	fifty
hamdige	each other	rāh	way, road
hezār	thousand	reshte	range
hodude	about	sāheli	coastal
jam'iyat	population	<u>shargh</u>	east
jonub	south	<u>sheshsad</u>	six hundred
kāfi	sufficient	<u>shomāl</u>	north
kavir	salt desert	yek panjom	a fifth
keshvar	country	zendegi	life
keshidē shodē	are stretched	zendegi	they live
kesht	cultivation	mikonand	
kilometr	kilometer		
<u>khali</u>	gulf		
<u>khali</u>je Fārs	the Persian Gulf		

NUMBERS

Unlike the script which is written from right to left, numbers are written from left to right as in English (See Appendix).

1. The cardinal numbers are:

0	sefr	3	se
1	yek	4	<u>chār</u> / <u>chahār</u>
2	do	5	panj

6	<u>shish</u>	30	si
7	<u>haft</u>	40	<u>chel</u> / <u>chehel</u>
8	<u>hasht</u>	50	panjāh
9	noh	60	<u>shast</u>
10	dah	70	haftād
11	yāzdah	80	<u>hashtād</u>
12	davāzdah	90	navad
13	sizdah	100	sad (<i>a hundred</i>)
14	<u>chārdah</u> / <u>chahārdah</u>		yeksad (<i>one hundred</i>)
15	punzdah	101	sad-o-yek
16	<u>shunzdah</u>	102	sad-o-do
17	hivdah	121	sad-o-bist-o-yek <i>etc</i>
18	<u>hizhdah</u>	200	divist
19	nuzdah	300	sisad
20	bist	400	<u>chārsad</u> / <u>chahārsad</u>
21	bist-o-yek	500	punsad <i>etc.</i>
22	bist-o-do	1000	hezār
23	bist-o-se	1,000,000	melyun
24	bist-o- <u>chār</u> <i>etc.</i>		

Note: The final **h** after the vowel (as in **noh**, **dah**, **yāzdah**, etc. is hardly pronounced at all, but it has been written in to avoid confusion when forming the ordinal numbers where it is pronounced (see paragraph 2).

- (a) When speaking of things, the word **dune/dāne** (*lit.* grain, seed) is often used as an itemiser: *ye dune ketāb kharidam.* For people, **nafar** (*person*) is used: *ye nafar āmad.*
- (b) When speaking of numbers of things (i.e. more than one), the suffix **-tā** is added to the cardinal number and the noun remains in the singular:

Hasan behesh dotā ketāb dad – Hasan gave him two books
setā chamedun dāram – I have three suitcases

BUT for people and time (hours, days, months, years etc) the number stands alone:

man do ruz unjā mundam – I stayed there for two days
emshab panj nafar – I have five guests this
mehmun dāram evening

**barādaram se sāl dar
engelestān bud
Hasan panj sâ'at dar
khuneye Akbar mund**

– My brother was in England
for three years
– Hassan stayed at Akbar's
house for five hours

(c) **chandtâ/chand** – how many?/how much?

In the same way, when asking 'how many?' (things), the question is asked using **chandtâ**:

**chandtâ ketâb dâri? – panjtâ
Maryam chandtâ ketâb dâre? – shishtâ
chandtâ nun kharidi? – setâ**

For people and time, the same distinction applies as in (b) above:

**chand nafar umadand? – shish nafar
chand sâ'at rāh dārim? – haft sâ'at
chand ruz kâr dâri? – se ruz
chand sāl unjâ budi? – panj sāl**

(d) The expression 'how old are you?' which would, strictly speaking, be **chand sāl dâri/dârid?** – how many years do you have? – is always rendered colloquially as:

**chand sālet-e (i.e. chand sālat ast)
chand sāletun-e (chand sāletân ast)**

pesaretun chand sālesh-e? – How old is your son?

(e) **chand** is also used for 'how much?' when asking the price of something:

**in ketâb chand-e? – How much is this book?
bilite otobus chand-e? – How much are bus tickets?
khiâr yeki chand-e? – How much are cucumbers
each? (for things sold singly)
gusht kiloi chand-e? – How much is meat per kilo?**

One can also just name the object, followed by **chand-e**:

**tâksi chand-e? – How much are taxis? (i.e. the
fare)
portaghâl chand-e? – How much are oranges?
daftar chand-e? – How much are exercise
books?**

in chand-e? – How much is this?

(f) The same expression is used for asking the time:

sā'at chand-e? – What is the time? (See also Lesson 8)

but remember, chand sā'at? – how many hours? in (c) above.

2. The ordinal numbers are:

avval – first. This is an Arabic word and is always used to mean 'first', not **yekom** as would be expected, e.g. **ruze avval** – the first day. **yekom** is used in compound numbers, such as 'twenty-first' – **bist-o-yekom**.

dovvom (coll. = **doyyom**) – second

sevvom (coll. = **seyyom**) – third

chahārom (coll. **chārom**) – fourth

panjom etc., the remaining ordinal numbers being formed by the addition of **-om** to the cardinal number. Where the cardinal number is a group of numbers e.g. **bist-o-yek**, the last number takes the **-om**: **bist-o-yekom**, **sad-o-bist-o-dovvom** etc.

3. Fractions

Mathematical fractions are expressed by the use of the cardinal number followed by the ordinal:

yek dovvom	–	$\frac{1}{2}$
yek sevvom	–	$\frac{1}{3}$
yek chārom	–	$\frac{1}{4}$
se panjom	–	$\frac{3}{5}$
haft davāzdahom	–	$\frac{7}{12}$

The Arabic forms **nesf** (and its Persian equivalent **nim**), **sols** and **rob'** are also commonly used for 'half', 'third' and 'quarter' respectively.

(a) **nesf** and **nim**: both mean 'half', but are not necessarily interchangeable:

(i) **nesf**: when used as a noun, **nesf** always takes the *ezāfe*:

nesfe shab – the middle of the night, midnight

nesfe ruz	-	half-day (<i>but not midday, which is zohr</i>)
nesfe pulesh	-	half of his money
nesfe ketāb	-	half the book
nesfe kāram o tamum kardam	-	I finished half of my work

(ii) **nim:** is usually used in expressions of quantity or measurement:

nim kilo	-	half a kilo
nim sā'at	-	half an hour
nim nomre	-	half a mark (<i>or shoe size</i>)
nim metr	-	half a metre

also 'one and a half', 'two and a half', etc. always use **nim:**

yek o nim	-	one and a half
bist o panj o nim	-	twenty-five and a half

(b) **sols**, 'a third', is much less commonly used in colloquial speech where it is preferable to say **yek sevvom** or **ye sevvom**. The word **sols** is most commonly found in schools where it refers to a third of the academic year – the equivalent of the English term. Children go to school for nine months consecutively (apart from 13 days' holiday for the new year), and exams are held at the end of each **sols**, with the aggregate of the three sets of marks deciding a pass or a fail at the end of the year.

(c) **rob'**, 'a quarter', is most commonly used in telling the time (Lesson Eight) or in expressions to do with time:

panj o rob'	-	a quarter past five
rob' sā'at	-	a quarter of an hour
ye rob' dige	-	in a quarter of an hour, another quarter of an hour

'a quarter of a kilo' will usually be referred to as **divist o panjā geram** (250 grammes) and 'a quarter of a meter' when buying things by length, such as material, wire, ribbon etc., will be referred to as **bist o panj sānt**.

4. To say *once, twice, etc.*, the cardinal numbers are used, followed by **dafe/daf'e**, **bār** or **martabe** ('times'):

ye/yek dafe	ye bār	ye martabe	–	once, one time
do dafe	do bār	do martabe	–	twice
se dafe	se bār	se martabe	–	three times

Note: **ye/yek dafe** and **ye martabe** are also used as expressions to mean 'suddenly' (i.e. 'all at once'); **do martabe** is also used in the sense 'again' as is **do bāre**.

'twice as much', 'twice as many', are expressed by the cardinal number followed by the word **barābar** ('equal'). In colloquial speech this construction is also used to express 'double', 'triple', etc.:

do barābar	–	double
se barābar	–	triple
panj barābar	–	five times
sad barābar	–	a hundred times

5. *Weights & Measures*

The metric system is used:

metr – meter

sāntimetr – centimeter (*often shortened to sānt*)

milimetr

kilometr

metre morabba' – square meter

hektār – hectare

geram – gramme

kilogeram/kilo – kilo

- e.g. **diruz do metr pārchē** – I bought two metres of
kharidam fabric yesterday
bi zahmat se metr o bist o – Please give me three
panj sānt az in bedid metres and twenty-five
centimetres of this
emruz se kilo gusht – I bought three kilos of
kharidam meat today
az Tehrān tā Karaj chehel – It is forty kilometres
kilometr-e from Tehran to Karaj

chand geram kare lāzem
dāram

– I need a few grammes of
butter

Note the difference in the use of the singular and plural in Persian and English – the words **kilo**, **metr** etc. are not put into the plural.

■ PHRASES AND EXPRESSIONS

Here are some more useful numerical phrases:

dollā	Double; two-fold (<i>lā means layer, fold</i>)
sellā	Triple; three-fold
<u>chārlā</u>	Quadruple
yeki yeki	One by one
ye-ruz-dar-miun	On alternate days, every other day (<i>lit. one day in the middle</i>)
se-ruz-dar-miun	Every three days
se-ruz-be-se-ruz	Every three days
yeki dotā	One or two
se <u>chārtā</u> ketāb	Three or four books
yeki do nafar	One or two people
do se sā'at	Two or three hours
māh be māh	Each month
ye joft jurāb	A pair of socks
ye livān āb	A glass of water

EXERCISES

A. Read aloud and translate:

1. sad o siyo panj nafar dar edāreye mā kār mikonand
2. mādam dotā pirhane sefid kharid
3. chandtā bachche dārid?
4. barāye man se kilo gusht bekhar
5. chandtā khāhar barādar dāre?
6. chand nafar tuye otobus budand?
7. yek sevvome pulesho beman dād
8. panj shish metr pārche lāzem dāram
9. ghēimate khune bist dar sad bālā raftē
10. az kojā mitunam ye joft kafshe khub bekhamam?

B. Put into Persian:

1. How old are you? (*Polite and familiar*)
2. I'm forty-five
3. My son is four years old
4. He ate half of the loaf (= *bread*)
5. There are two big mountain ranges in Iran
6. I telephoned them three times
7. He has been to my office twice
8. I saw the minister once
9. How much are these oranges per kilo?
10. How many people were there in the room?

Lesson Eight

(darse hashtom)

Read aloud:

ÊIDE NOW RUZ

avvale Farvardin ruze avvale sâl va êide now ruz-e. now ruz shoru'e sâlê jadid va êide ghadimiye Irân-e. har sâl barâye êid edârehâ se tâ panj ruz ta'tiland va madresehâ sizdah ruz. dar sâ'ate tahvile sâlê now khânevâdehâ lebâse now mipushand, sare sofreye haftsin dowre ham jam mishand o montazere e'lâne shoru'e sâlê jadid az râdyo mishand. ba'd do'âye sâlê now râ mikhunand, behamdige tabrik migand o shirini mikhorand. dar ayyâme êid mardom be didane hamdige mirand. avval az fâmile nazdik va bozorgâne khânevâde shoru' mikonand o be tadjir be didane hameye dustan o âshnâhâ mirand. esme in kâr did o bâz did-e chun yeki be didane âdam miâd ba'd âdam be bâzdid-esh mire. marâseme êid betowre kolli sizdah ruz edâme dâre - ruze sizdahome farvardin esmesh sizda-bedar-e. mardom hame az khunehâshun birun mirand o dar sahrâ vo biâbun piknik mikonand. bâ in kâr nahsiye ruze sizdahom barâye tamâme sâl dar mishe.

Vocabulary:

ādam	one; a person	jam mishand	they gather
āshnā	acquaintance	haftsin	(see below)
ayyām	time (<i>Arabic</i> <i>pl. of</i> <i>yowm</i> = day)	jadid	new
		khānevāde	family
		marāsem	ceremonies (<i>pl. of</i> <i>rasm</i> = custom)
be tadrij	gradually	mardom	people
betowre kolli	in all, all told	mipushand	they wear
biābun	wilderness; <i>anywhere</i> <i>not culti-</i> <i>vated or</i> <i>popu-</i> <i>lated</i>	montazere	waiting for
		nahsi	ill luck
		now	new
bozorgān	those who are older, the elders	sahrā	fields; desert
		sāl	year
dowre	around	sare	at
dowre ham	together	sofre	cloth (see <i>notes</i>)
ēid	festival, feast- day	shirini	sweetmeats
		shoru'	beginning
e'lān	announcement	ta'til	holiday
fāmil	relatives	tahvil	hand-over, change-over

Notes:

sare sofrē: Though this phrase can be translated as 'at the table', its literal meaning is 'at the table cloth'. This is because the traditional way of sitting down to eat was, and for many people still is, round a cloth spread on the floor. 'at the table' is **sare miz**. An ordinary table cloth, not intended for eating off, would be **ru mizi**.

haftsin: *literally* the seven s's. The **Now Ruz** table, or cloth, as the case may be, is set with seven things beginning with the Persian letter **sin** (s), as well as a number of other things (such as decorated eggs), each representing desirable elements in the year to come.

sizda-bedar: the traditional outing on the 13th day of the first month of each year, intended to do away with the ill-luck of the 13th days

of all the other months. Note that **nahsi** is not used in the sense of 'I had bad luck' – that would be **bad shānsi dāshtam** or **bad shānsi āvordam**; it has an element of superstition as in **ingilisā migand az zire nārdebun nabāyad rad shod, nahs-e** – The English say you shouldn't walk under a ladder, it's bad luck.

nabāyad rad shod: *lit.* you shouldn't pass; impersonal use of **bāyad**, see Lesson 10.

New verbs: **pushidan (push)** – to wear
montazer shodan (shav) – to wait (*note the use of this verb: montazere e'lāne shoru'e sāle jadid mishand*)
edāme dāshtan (dār) – to continue
tabrik goftan (gu) – to congratulate

THE CALENDAR

The Iranian calendar is based on the Moslem era. It starts with the flight (or **hejrat**) of the Prophet Mohammed from Mecca to Medina in AD 622. It differs from the Islamic lunar calendar used by the Arab world, however, as it is calculated by the sun and usually has 365 days. It is known as **sāle hejrie shamsi** ('the solar hejira year') and is used for all civil purposes. Religious holidays are observed according to the Islamic calendar (known as **hejrie ghamari**, 'lunar hejira') (see Appendix), so most calendars and diaries will show both sets of dates, together with the corresponding gregorian date. The names of the gregorian calendar months are pronounced as in French, and the Arabic names, with slight variations in one or two cases, are used for the Islamic months.

- There are twelve months in the Persian calendar year (**sāle iruni davāzdah mäh dāre**):

Farvardin, Ordibehesht, Khordād,
Tir, Mordād, Shahrivar,
Mehr, Ābān, Āzar,
Dey, Bahman, Esfand.

The first six months have thirty-one days in each, the second five thirty and **Esfand** has twenty nine days and 30 in a leap year. The year begins on the first of **Farvardin** which usually corresponds to

21 March and is the first day of spring. The seasons are reckoned to correspond to three months each, i.e. summer begins with the month of Tir, autumn in Mehr and winter in Dey.

Dates are expressed thus: **avvale farvardine hezâro sisado shasto shish** – the first of Farvardin 1366. When no specific year is mentioned, 'the first of Farvardin' is just **avvale farvardin**.

The corresponding European date would be:

bist o yekome mârse hezâr o nohsad o – 21st March 1987
hashtâd o haft

■ THE SEASONS

The seasons are called (**be faslâ migand**):

bâhâr/bahâr	–	spring
tâbestun/tâbestân	–	summer
pâiz	–	autumn
zemestun/zemestân	–	winter

■ THE DAYS OF THE WEEK

The days are (**be ruzhâye hafte migand**):

<u>sham</u>be	–	Saturday
yek<u>sham</u>be	–	Sunday
dosh<u>am</u>be	–	Monday
sesh<u>am</u>be	–	Tuesday
châr<u>sham</u>be (<u>chahârsham</u>be)	–	Wednesday
pan<u>sham</u>be (<u>panjsham</u>be)	–	Thursday
jom'e	–	Friday

dar Irân ruze jom'e hame jâ ta'til-e

■ THE POINTS OF THE COMPASS

The points of the compass are (**be jahâte asliye ghotb-namâ migand**):

shomâl, jonub, mashregh, maghreb

and south-east etc. are expressed as follows: **jonube sharghi** (south-east), **shomâle gharbi** (north-west) etc.

TELLING THE TIME

The time is expressed by the use of the word **sā'at** (hour), plus the **ezāfe** plus the cardinal numbers:

sā'ate se	-	three o'clock
sā'ate dah	-	ten o'clock

The word for 'minute' is **daighe/daghighe**; **va/o** is used for 'past', **be** is used for 'to':

sā'ate haft o bist daighe	-	twenty past seven
bist daighe be noh	-	twenty to nine

Half an hour is **nim sā'at** and a quarter of an hour is **ye rob' or rob' or rob' sā'at**:

sā'ate dah o nim	-	half past ten
sā'ate shish o rob'	-	quarter past six

Note: He came at six o'clock = **sa'ate shish umad**

Examples:

sā'at chand-e?	-	What's the time?
sā'at panj-e	-	It's five o'clock
sā'at panj o panj daighe ast	-	It's five past five
sā'at panj o dah daigh-ast	-	It's ten past five
sā'at panj o rob'-e	-	It's a quarter past five
sā'at panj o bist daigh-ast	-	It's twenty past five
sā'at panj o bist o panj daigh-ast	-	It's twenty-five minutes past five
sā'at panj o nim-e	-	It's half past five
sā'at bist o panj daighe be shish-e	-	It's twenty-five to six
sā'at bist daighe be shish-e	-	It's twenty to six
sā'at ye rob' be shishe-e	-	It's a quarter to six

Note that instead of saying **bist daighe be shish** it is also very common to say **shish o bist daighe kam** i.e. six less twenty minutes, **shish o rob' kam** and so on. It is also quite common to leave out the word **sā'at** ('hour') when replying to **sā'at chand-e?**, except for when the time is on the hour:

sā'at panj-e, but **panj o panj daigh-ast**, **panj o dah daigh-ast**, **panj o rob'-e**, **ye rob' be panj-e/panj o rob' kam-e**, etc.

The words **zohr** and **nesfe shab** ('midday' and 'midnight') are often used instead of **davāzdah**, though not exclusively. When using **zohr** or **nesfe shab** instead of **sā'ate davāzdah o panj daighe**, or **sā'ate davāzdah o nim**, you would have to say:

panj daighe az zohr/nesfe shab gozashte
nim sā'at az zohr/nesfe shab gozashte
panj daighe be zohr munde, etc.

a.m. is usually rendered as **sob**, p.m. as **ba'd az zohr**. If no time is stated, **pish az zohr** refers to the time before noon. Compare the following examples:

sā'ate dahe sob bāyad	—	I have to go to the doctor at
beram doktor		10 a.m.
sā'ate panje ba'd az zohr	—	Come to my office at 5 p.m.
biā daftare man		
fardā pish az zohr bāyad	—	I have to go to my solicitor's
beram daftare vakilam		office before lunchtime
		tomorrow

The word **dige/digar** ('other') is used to render the idea of time left, e.g.

ye rob' dige miād	—	He'll come in a quarter of an hour
nim sā'at dige kār dāram	—	I've got another half an hour's work
shish ruz dige miram	—	I'll be going away in six days' time
mosāferat		
in kār se hafteye dige tamum mishe	—	This job will be finished in three weeks' time
otobus dah daigheye dige harekat mikone	—	The bus is leaving in ten minutes.

'ago' is rendered by **pish**:

chār sāle pish in sākhtemun injā nabud	—	This building wasn't here four years ago
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CURRENCY

The basic unit of currency is the **rial** (pronounced *riyal*). Ten rials make one **toman** (toman), and although official monetary figures are always given in rials, and coins and bank notes are both in rials only, native speakers always use the toman for round sums over ten rials, so that whereas, for example, a ministry might declare that they had budgeted one million rials for some purchase or other, a private individual would always refer to the same sum as one hundred thousand toman (**sad ezār/hezār toman**). Till slips, receipts, etc. are always in rials, but in handing you a bill for 1500 rials, the shop assistant will say **sad o panjā toman** or **sad o panjā toman mishe**.

In speech, the words **gherun** (usually only used for one single rial) and **ezār**, or **zār** after a number ending in a vowel sound, are used to mean rial, although in fact they are survivors of older currency systems. You will therefore hear the following:

ye-gherun – 1 rial

do zār – 2 rials

se zār, chārezār, panjezār, shishezār, hafezār, hashezār, nozār, ye toman; yāzdezār, davāzdezār, sizdezār, chārdezār, punzdezār, shunzdezār, hivdezār, hizhdezār, nuzdezār, do toman; bist o ye-gherun, bisto do zar etc. until **se toman**. From this point on it is usual to say **se toman o ye-gherun, se toman o do zār, se toman o se zār**, etc.

Change is called **pule khurd** and notes are **eskenās**.

A list of coins and notes currently in circulation is given in the Appendix.

■ EXPRESSIONS OF TIME:

che sā'ati miād?	–	At what time is he coming?
sā'ate doye ba'd az zohr	–	2 p.m.
sā'ate seye ba'd az nesfe shab	–	3 a.m. (<i>You can also say seye sob, but the hours nearer midnight tend to be referred to rather than to the morning</i>)

<u>māhe gozashté</u>	-	Last month
<u>sāle gozashté/parsal</u>	-	Last year
<u>shambeye pish</u>	-	Last Saturday
<u>shambeye gozashté</u>	-	Last Saturday
<u>doshambeye āyande</u>	-	Next Monday
<u>doshambeye dige</u>	-	Next Monday
<u>sare zohr</u>	-	At noon, on the dot of noon
<u>sare shab</u>	-	Early evening (<i>different use of the word sare</i>)
<u>cherā dir kardi?</u>	-	Why are you late?
<u>ma'zerat mikhām ke dir kardam</u>	-	I'm sorry I'm late
<u>bebakhshid ke dir kardam</u>	-	I'm sorry I'm late
<u>mesle inke zud āmadam</u>	-	It looks as though I'm early
<u>dir nayā</u>	-	Don't be late
<u>sā'atam khābidé</u>	-	My watch has stopped
<u>sā'ate mām aghab-e/jelo-e</u>	-	My watch is slow/fast

EXERCISES

A. Read aloud and translate into English:

Maryam ye ketāb dāre. emruz Hasan behesh dotā daftar dād. shambe Maryam be madrese mire. madreseye Maryam bozorg-e. taghriban haftsadtā shāgerd dāre. dar har kelās hodude cheheltā shagerd hast. dar Irān bachchehā faghat jom'e ta'til-and. az shambe tā chārshambe bishtare madresehā sā'ate kāreshun az hashte sob tā yek o nime ba'd az zohr-e. panjshambehā faghat tā davāzda hastand. sāle tahsili az avvale mehr shoru' mishe va ma'mulan tā avākhere khordād yeksare edāme dare. faghat dar avvale bahār ham barāye ēide now ruz sizda ruz ta'tili dārand.

New words:	<u>shāgerd</u>	pupil
	<u>sāle tahsili</u>	the academic year
	<u>ma'mulan</u>	usually
	<u>avākher</u>	around the end (of); pl. of <u>ākhar</u> , the end
	<u>yeksare</u>	straight through
	<u>edāme dāre</u>	it continues

B. Put into Persian:

1. He's coming on Saturday
2. It's twenty past seven
3. I have a meeting at eight o'clock
4. My exams are in six months' time (use *emtahān dāsh^{tan}*)
5. I'm going to England on business next month
6. I have to be at the airport by seven a.m.
7. They left for London at eight p.m. yesterday
8. What time does the train leave?
9. Please don't be late because I have a lot to do
10. I worked every day last week
11. Don't you have any change?
12. The seventh of Ordibehesht 1366.

Lesson Nine

(darse nohom)

Read aloud:

- salām, Maryam, hālet chetowr-e?
 to-i, Susan, salām, khēli vaght-e nadidamet – kojā-i?
 haminjāhā. faghat diruz o pariruz dāneshgāh nayumadam chun
mādaram mariz bud.
chetowr, mage kese digei nabud pishesh bemune?
 na, nabud. khob, che khobar, diruz chikar kardin?
 mā kāre ziādi nakardim. ostāde jadid umadē bud bā hame āshnā
beshe. modatti ham tuye kelāse mā bud.
 adabiyyāt dars mide?
 na, tārikh
 emtahān chi shod?
 māle mā bad nabud vali shenidam māle goruhe to khēli sakht
 bud.
 pas che behtar ke man nabudam. rāsti khobar nadāri rājebe
 ketābkhūne chikār kardand?
 hanuz ke hichchi. migand khode ra'ise dāneshgā ham nemidune

chikār kone. albatte benazare man bāyad tuye tā'tilāt-am vāz bāshe
 vali khob, lābod sarparastish moshkel mishe
 āre, in ke hast. rāsti, tā yādam narafté, in pushe māle to-e?
 e – āre, che khub, fekr mikardam shāyad injāhā oftādé bāshe,
khēli mamnun
 ey vāy – sā'at o negā kon! bāyad beram – khēli dir shod, ghorbāne
 to
khodāfez

Vocabulary:

<u>adabiyāt</u>	literature	<u>khode</u> ra'is	the head
<u>āshnā shodan</u>	to get acquainted		himself
<u>che</u> behtar	so much the better	ra'is	director, boss
<u>chikār</u> (<i>che</i> kar)	what	modatti	a while
<u>chikār kardin</u> (<i>coll. for kardin</i>)	what did you do	nadidamet	= to ro nadidé-am
emtahān	exam	ostād	professor (<i>also</i> s.o. good at sth.)
goruh	group	<u>pushe</u>	folder
<u>ghorbāne</u> to	goodbye (see Lesson 12)	rājebe (<i>raje'be</i>)	about
kāre ziādi	we didn't do much	sarparasti	supervision
nakardim		Susan	girl's name
ketābkhune	library, bookshelf	tārikh	history
		tā'tilāt-am	short form of tā'tilāt ham

PRONOUNS

Personal pronouns, subject pronouns and the pronominal suffixes have already been mentioned in Lesson Two.

Other pronouns are as follows:

1. Possessive Pronouns (mine, yours, etc)

The possessive pronouns are rendered in Persian by the use of the word *māle*, 'belonging to', and the personal pronoun:

un <i>ketāb māle man-e</i>	-	That book is mine
in kife <i>pul māle to-st?</i>	-	Is this purse yours?
<i>pedaram keshāvarz-e,</i>	-	My father's a farmer, the
<i>trāktor māle un-e</i>		tractor is his
<i>māshine kerem māle mā-st</i>	-	The cream-coloured car is
		ours
in ru sari <i>māle shomā-st?</i>	-	Is this headscarf yours?
<i>otāgh kuchikè* māle unā-st</i>	-	The little room is theirs

**otāgh kuchikè*: see Colloquial Use of the *ezāfe*, below.

2. Interrogative Pronouns

The word *ki*? renders 'who?', 'whom', in colloquial Persian. It is considered to be definite and therefore takes *rā* when it is the direct object of the verb:

<i>ki umad?</i>	-	Who came?
<i>ki bud?</i>	-	Who was it?
<i>kiy-e</i>	-	Who is it?
<i>kiyo did?</i>	-	Whom did he see?
<i>kiyo zad?</i>	-	Whom did he hit?

3. Indefinite Pronouns

- (a) *hame* – all, everyone
hame umadand – They all came, everyone came

hame is often used with the *ezāfe*, to indicate possession:

<i>hameye dāneshjuyān dars</i>	-	All (of) the students study,
<i>mikhunand</i>		or all students study

hame also takes the pronominal suffix *-ash* in the third person, to give *hameash/hamash* – all of it:

<i>āsemun hamash ābi bud</i>	-	The sky was all blue
<i>ghazā khub bud? bale, hamash</i>	-	Was the food good? Yes,
<i>o khordam</i>		I ate it all (all of it)

hamash is also used to mean 'all the time':

Engelestān havāsh hich khub nist, hamash bārun miād
(**havāsh** = **havāyash**) – English weather isn't at all good, it rains all the time

- (b) **kesi** – someone; no-one (*with a negative verb*)
hichkas – no one

kesi unjāst?	–	Is anyone there?
kesi hast?	–	Is anyone there?
kesi nist	–	There's no one (there)
hichkas nist	–	There's no one (there)
hichki nabud	–	There was no one (there)

hich kudum – none

hich kudum az in chizā ro nemikhām	–	I don't want any of these things
hich kudum az in naghshehā bedard nemikhorand	–	None of these maps is any good

Note that Persian uses the double negative in such cases.

- (c) **tamāme** – the whole of, all

tamāme shab kār kard	–	He worked all night
tamāme ruz jalese dāshtim	–	We had meetings all day

- (d) **dige/digar** – another

hamdige	–	one another
yekdige	–	one another
be hamdige salām kardand	–	They greeted one another

- (e) **folān, folāni** – so-and-so

folān kas	–	So-and-so
folāni umad	–	So-and-so came
folāni ostāde in kār-e	–	So-and-so is very good at this

(f) **ba'zi** – some

This precedes the noun it qualifies, which is put in the plural and does not take the *ezāfe*:

ba'zi ketābā khub nistand – Some books are not good

dar ba'zi jāhā havā khêli – The weather has got very cold
sard shode in some places

Note the difference in the use of **ba'zi** and **chandtā**. **chandtā** carries the sense that a few individual items or people are referred to:

I bought some books – **chandtā ketāb kharidam**

ba'zi (pl. **ba'ziā**) is also used as a noun, in which case it takes *az*:

ba'zi az unhā – Some of them

ba'zi az kārkhunehā emruz – Some of the factories are
ta'til-and closed today

ba'ziā neshastand, ba'ziā – Some people sat down,
pā shodand – others got up

ba'ziā az kār kardan – Some people don't like
khosheshun nemiād – working

khosh āmadan (ā), 'to like', takes the pronominal suffixes:
az Irān khosham miād – I like Iran

bad āmadan, 'to dislike', behaves in the same way:

az ādame durughu badam miād – I don't like people who
tell lies

(g) **kam**: few, little

kami: a few, a little

yek kami: a little

ghazā kam bud – The food was not enough

kami āb mikhām – I want a little water (some water)

ye kami āb mikhām – I want a little water (some water)

4. Khod

In colloquial Persian the word khod which basically means 'self' is mainly used in the following ways:

- (a) with the pronominal suffixes (-am, -at, -ash; -emān, -etān, -eshan) and rā to form a kind of reflexive:

khodet o khaste nakon (khodat - Don't tire yourself
rā khaste nakon)

khodet o nārāhat nakon - Don't upset yourself/
Don't get upset

- (b) when the possessive adjective or personal pronoun refers to the subject of the sentence, the word khod is used, and in colloquial usage, it is again used with the pronominal suffixes:

ghalame khodesh o beman dād - He gave me his own pen

- (c) khod is also used as an emphatic particle, with the ezāfe:

khode u bud - It was he himself

which colloquially will be: khodesh bud

dar khode Landan zendegi mikone - He lives in London itself

Here are some more examples:

khodesh dar o bāz kard - She opened the door herself

khodam miram - I'll go myself

khodet bokon - Do it yourself!

cherā khodet nemiri? - Why don't you go yourself?

khodesh khāst - He himself/she herself
wanted (it)

5. Colloquial Use of Pronominal Suffixes

In Lesson Two we saw the use of the pronominal suffixes: -am, -esh, -et, -emun, -etun, -eshun, to convey the possessive: ketābam, ketābesh, etc. This use is extended to a variety of other expressions which, in English, would not qualify as possessives:

dishab ye restorāne tāze raftim, ghazāsh khēili khub bud - We went to a new
restaurant last night, the
food was very good

- hendunash khêili khub-e, mikhâi** – This water melon's very
ye kami behet bedam? good, do you want
 some?
in ghazâ namakesh khêili ziâd-e – There's too much salt in
 this food
in naghghâsh kâresh khêili khub-e – This painter's work is
 very good

(See also the example about the weather under 3(a): **havâsh**)

Yet another use of these suffixes is instead of the personal pronouns plus *râ*:

- uno shenâkhtam (u râ shenâkhtam)** – I recognised him/her
 so that we have **shenâkhtamesh**
khêili vaght-e nadidamet – I haven't seen you for a long time/for
 ages

In compound verbs, the suffixes are usually added to the noun/adjective element of the verb, though compounds with prepositions tend to vary:

- mâshinet chi shod?** – What happened about your
 car?
dorostesh kardam (un o – I fixed it
dorost kardam)
barât nâme umade bud, – There was a letter for you, did
didish? you see it?
âre, bar dâshtamesh – Yes, I picked it up
âre, baresh dâstam – Yes, I picked it up

COLLOQUIAL USE OF THE EZÂFE

One of the examples given in (1) above was:

otâgh kuchikê mâle unâ-st – The little room is theirs

You would expect this to have been **otâghe kuchik mâle unâ-st**, but in ordinary conversation, when a definite noun is qualified by an adjective, it is very common for the *ezâfe* to move onto the adjective *and* to take the stress:

âchâr bozorgê kojâ-st? – Where's the big spanner

nemidunam, tãzegi nadidamesh – I don't know, I haven't
vali kuchikè ruye miz-e seen it lately but the little
 one's on the table.

If the noun in such a phrase is the direct object, taking **râ**, there is a further change:

âchâr bozorgâro kojâ – Where did you put the big
gozâshiti? (è becomes à) spanner?
kif siâhâmo nadidi? – Have you seen my black bag?

Notice that in Persian we say **nadidi** where in English a straight-forward 'have you seen' is more natural. 'haven't you seen' (indicating that you might well have been expected to have done) is also **nadidi**, but with a different intonation.

CONJUNCTIONS

The most common conjunctions are:

va/o: and

ham: also, and

ham . . . va ham: both . . . and

yâ: or

yâ . . . yâ: either . . . or

na . . . va na: neither . . . nor

vali, ammâ: but

mage/magar: but; with a negative verb, **mage** has the meaning 'didn't . . .?'

Most of the above have already been encountered in the reading passages and examples, but here are some further examples:

kâretun o tamum kardid? bale, ham nânehâye emruz o mâshin kardam o ham mâle diruz o –

Have you finished your work? Yes, I typed both yesterday's letters and today's

yeki az inâ ro bâyard entekhâb konid, yâ in yâ un –

You must choose one of these, either this one or that one

na az in khosham miâd na az un, or na az in khosham miâd na az un yeki –

I like neither this one nor that one

in restorān ghazāsh khub-e, vali māle un yeki behtar-e –

The food in this restaurant is good, but the food in that one is better

mikhāstam barāt gol biāram ammā golforushi baste bud –

I wanted to bring you some flowers, but the florist's was shut

mage nadidi māshin az kudum taraf miāmad? –

Didn't you see which way the car was coming?

■ PHRASES AND EXPRESSIONS

bedard khordan

To be useful

bedardam nemikhore

It's no use to me

bedardet mikhore?

Is it any use to you?

bedard nemikhore

It's no good; it's no use (*of things*)

fāyede nadāre

It's no use (*figurative*)

velesh kon

Leave it alone (*un o vel kon*)

velam kon

Leave me alone

shomāhā

You people, you lot

khod be khod

Of its own accord

Proverbs

ham khodā ro mikhād ham

He wants to have his cake and eat it (*lit.* he wants both God and the date)

khormā ro

bā do tir ye neshun (*zadan*)

To kill two birds with one stone (*lit.* with two shots, one target)

siliye naghd beh az halvāye

A bird in the hand is worth two in the bush (*lit.* a slap in cash is better than halva on account)

nesy-ast (*nesye ast*)

ham fāl o ham tamāsha

Business and pleasure

EXERCISES

A. Read aloud and translate:

1. un khodnevis o bar nadār, māle man-e
2. bishtare in zaminhā māle dowlāt-e
3. age gofti diruz kiyo didam
4. harche dar zadam hichki javāb nadād
5. diruz tamāme vaght dars khundam

6. khodnevis siāhēye man o nadidi?
khodnevis siāham o nadidi?
7. emsāl barāye ēid mikhām beram kenāre daryā – shenidam un
vaghte sāl havāsh khēli khub-e
8. in kār khēli āsun-e, chetowr khodet nemikonish
9. mage nemidunesti emruz hame jā tā'til-e?
10. hichvaght in kār o nakon, khēli badam miād

B. Put into Persian

1. There was no one there
2. Why didn't you go yourself? (*give polite and familiar forms*)
3. Have you seen my white bag?
4. That restaurant's food is very bad
5. What did you do about your car? I fixed it
6. Don't take that folder, it's mine
7. I don't like any of these shoes
8. I was on the plane all night
9. Some shops are closed tomorrow
10. She came in her own car

Lesson Ten (darse dahom)

Read aloud:

- (bā sedāye boland bekhunid)
shahrhāye Irān

mohemtarin shahre Irān Tehrān-e, ke pāyetakhte keshvar o markaze hokumate. khēli az kārkhunehāye bozorg o kuchik ham dar atrāfe Tehrān gharār gereftand. shahrhāye mohemme digeye Irān Mashhad, Tabriz, Esfahān o Shirāz-and. Mashhad, ke dar shomāle sharghiye Irān ast, shahre ziārati-st chun ghabre Emām Rezā, emāme hashtome shi'ayān dar unjā-st. havāye Mashhad khonaktar az havāye Tehrān-e va mardom aghlab dar tābestun barāye ziārat o gardesh be unjā miran. nazdike Mashhad, dar Tus,

ghabre Ferdowsi, shā'ere bozorge irāni gharār gerefté ke shāyad tarjomeye ash'āre u rā khundé bāshid. agar javāher dust dāshté bāshid, firuzeye Mashhad niz ma'ruf ast.

Tabriz bozorgtarin shahre shomāle gharbiye Irān-e va mardome unjā dar asl tork zabān hastand. albatte hame fārsi ham harf mizanand chun dar madāres fārsi tadrīs mishe. agar ādam bekhād az rāhe zamini be Orupā bere, ma'mulan az Tabriz rad mishe va bishtare tejārate zaminiye bēine Irān o Orupā niz az rāhe Tabriz anjām mishe chun alāve bar jādde, khatte asliye rāhāhan niz az unjā rad mishe. Tabriz dāneshgāhe bozorgi dāre. ghāli va noghre-kāriye in shahr ham ma'ruf ast.

Vocabulary:

aghlab	generally	mohem	important
alāve bar	in addition to	shā'er	poet
ash'ār	poems (<i>pl. of she'r</i>)	shī'ayān	<i>pl. of shī'e</i> , Shiites, the sect of Islam which is the official reli- gion of Iran
dust dāshtan	to like		
emām	religious leader		
firuze	turquoise		
ghabr	grave	tadrīs	teaching
ghāli	carpet	tarjome	translation
gharār gerefté	is situated	tejārat	trade
hokumat	government	tork	Turkish, Turk
javāher	jewel	tork-zabān	Turkish- speaking
ke	that		
madāres	<i>pl. of madrese</i>	zabān	tongue
markaz	centre	zamini	overland
ma'ruf	famous	ziārat	pilgrimage

SUBORDINATE CLAUSES

1. Relative Clauses

Relative clauses are generally introduced by the relative pronoun

ke which in this context will mean 'that', 'which', 'who', 'whom' etc. The unaccented suffix *i* is then usually added to the noun beginning the relative expression (the antecedent).

In this context, this *i* which we have already encountered as an indefinite suffix (*ketābi* – a book) has the effect of singling out the noun and making it definite:

- ketābi ke kharidam khub nabud* – The book that I bought wasn't any good
khānumi ke poshte miz bud – The lady behind the desk
ingilisi balad nabud – didn't know any English
yād dāshti ro ke be u dādam gom kard – He lost the note I gave him

Nouns already ending in *i* do not take another one:

- sandali ke āvord shekaste bud* – The chair he brought was broken

Note, however, that proper nouns and nouns with personal endings indicating the possessive do not take the suffix *i*:

- Hasan ke ketābesho beman gharz dād dāneshju bud* – Hassan, who lent me his book, was a student
Mashhad, ke dar shomāle sharghiye Irān-e, shahre bozorgiy-e – Mashhad, which is in the north east of Iran, is a big city
un barādaram ke tuye sherkate naft kār mikone rafté Ahvāz – My brother who works in the oil company has gone to Ahwaz

2. Indirect Statements

Indirect statements, questions and reported speech will also be introduced by *ke*:

- sābkhune goft ke shām hāzer-e* – The hostess said that supper was ready
porsid ke istgāhe otobus kojā-st – He asked where the bus stop was
gārāzh behem goft ke māshinam hanuz hāzer nist – The garage told me that my car wasn't ready yet

Notice the difference in the use of tenses in Persian and English, as reported speech in Persian is in the same tense as would have

been used in the original statement. If in doubt about which tense to use, think what the original statement would be and use the same tense in the subordinate clause.

3. Wishes and Commands

- (a) The subordinate clause in wishes and commands is introduced by **ke** followed by the verb in the subjunctive:

behesh goft ke bere (beravad) nun bekhare – He told him to go and buy some bread

azesh khāst ke biād o bā khodesh motarjem biāre – He asked him to come and bring an interpreter with him

beman goft ke zud biām kār hā ro shoru' konam – She told me to come early and start the work

- (b) 'I wish . . .' referring to the future can be said in two ways, either:

- (i) with **kāshki/kāsh ke** and the verb in the subjunctive:

kāshki biād – I wish he would come/I do hope he'll come

or:

- (ii) with **khodā kone ke/khodā konad ke** plus the subjunctive:

khodā kone ke biād – I do hope he'll come (*lit.* may God make him to come)

khodā nakone – God forbid – is used as an interjection and also with the subjunctive like **khodā kone**

For the past, **kāshki** is used with the imperfect or pluperfect:

kāshki umadé bud	–	I wish he had come
kāshki in kār-o nakardé budam	–	I wish I hadn't done that

4. Result Clauses

These are introduced:

- (a) by **unghadr** ('so much') and **untowr** ('like that') in the main clause, plus **ke** to introduce the next clause with the verb in the present or past tense for definite consequences, and in

the subjunctive for indefinite consequences:

unghadr khhub sheno kard ke mosābegharo bord – He swam so well that he won the race

shāgerd darsesh o unghadr khhub balad nabud ke ghabul beshe – The pupil didn't know his subject well enough to pass

man u rā unghadr khhub nemishnāsam ke in o behesh begam – I don't know him well enough to tell him this

havā untowr ham nist ke beshe bedune pālto birun raft – The weather isn't really such that you can go out without a coat

Note that where **unghadr** is used in a time context, for example to mean 'so often', 'so long' etc., then it is used with **tā** and does not take the subjunctive:

unghadr telefon kardam tā belakhare giresh āvordam – I kept on telephoning until I got hold of him

- (b) by **tā** ('so that', 'in order to') which usually takes the subjunctive:

man kār mikonam tā zendegiye behtari dāshte bāsham – I work so that I can have a better life

ajalle kard tā be teran berese (beresad) – She hurried in order to get the train.

- (c) colloquially, by **ke**:

panjere ro baz kard ke havā biād – He opened the window to let in some air

zud āmadam ke to rā ghabl az raftan bebinam – I came early so that I could see you before leaving

- (d) by **barāye inke**. In addition to 'because', **barāye inke** can also mean 'in order that' in which case it takes the subjunctive and usually comes at the beginning of the sentence:

barāye inke betunam khhune bekhamam, meghdāre bishtari pul lāzem dāram – I need more money in order to be able to buy a house.

You could also say:

meghdāre bishtari pul lāzem dāram tā betunam khhune bekhamam

5. Conditional Sentences

Conditional sentences are generally introduced by **agar** (colloquial, **age**: 'if') and can be divided into those referring to possible conditions and those referring to impossible conditions.

(a) *Impossible conditions*

Sentences referring to impossible conditions generally take the imperfect tense in both parts:

agar midunestam ke hāzer nisti nemiumadam – I wouldn't have come if I'd known you weren't ready

agar fārsi balad budam in ketāb-o nemikharidam – If I knew Persian, I wouldn't have bought this book

agar zud miāmad bā ham mīraftim kharid – If he had come early, we'd have gone shopping together

(b) *Possible conditions*

(i) Sentences expressing a straightforward possibility, with little element of doubt, take the present tense in the 'if' clause and the present or future tense in the other clause:

age khāb-e, bidaresh – If he's asleep, don't
nakon wake him

agar motma'en nisti, – Don't do it if you're
nakon not sure

age kār dāri, nayā – Don't come if you're
busy

agar kharāb-e behesh dast – Don't touch it if it's
nazan not working

(ii) Possible conditions referring to the future (where there is, therefore, much more of an element of doubt) take the present subjunctive in the 'if' clause:

agar biād bā ham mirim bāzār – If he comes, we'll go to the bazaar together

agar in kārō barāye man bekoni, khêli mamnunet misham – If you do this for me I'll be very grateful to you

agar havā khub bāshe mirim birun – We'll go out if the weather's good

agar rāh o gom nakonam, zud miresam – I'll get there quickly if I don't lose the way

agar beman begi chi lāzem dari, barāt mikharam – If you tell me what you need, I'll buy it for you

When, however, the action in the 'if' clause is a single action which precedes the action in the main clause, the simple past is used:

agar telefon kard, begu ke man manzel nistam – If he telephones, tell him that I'm not at home

agar dustam umad in nāme ro behesh bede – If my friend comes, give her this letter

agar rafti mosāferat hatman barām nāme benevis – Do write to me if you go away

- (iii) When the 'if' clause refers to the past, the past subjunctive is used:

agar otobus rafté bāshe dirtar miresam – If the bus has left I'll arrive later

- (iv) When **magar** or **magar inke** is used conditionally (to mean 'unless'), it takes the verb in the subjunctive:

man unjā nemiram magar inke to ham bāhem biāi – I won't go there unless you come with me

6. Possibility

In addition to the use of **shāyad** (Lesson Four), possibility is also expressed by the use of **momken ast ke** followed by the verb in the subjunctive.

Colloquially this becomes **momken-e** and **ke** is often omitted:

momken-e biād – He may come

momken-e tasādoḡ kardé – He may have had an accident

bāshe

momken-e fardā havā khub – It may be fine tomorrow

bāshe

The same construction can also be used for polite requests:

momken-e in kār o barāye man bekoni? – Can you possibly do this for me

momken-e beporsam chi shodé – May I ask what's happened?

momken-e beman begid nazdiktarin istgāhe otobus kojā-st – Could you tell me where the nearest bus stop is?

IMPERSONAL CONSTRUCTIONS

Look again at the fourth sentence in 4(a) above:

havā untowr ham nist ke beshe bedune pālto birun raft

bāyad and the appropriate tenses of **shodan** can be used with the past stem to give an impersonal construction:

bāyad raft	– One/you must go, it is necessary to go
mishe raft	– It is possible to go, you/one can go
mishe goft (ke)	– It can be said (that) . . .

tavānestan can also be used in this way, but not colloquially.

■ PHRASES AND EXPRESSIONS

na bābā

age gofti/agar gofti

bāyad sākht

misāzim, dige

age beduni/agar beduni

You don't say

(lit. if you said) do you know what, guess what

(lit. one has to build) one must make do, one must adapt. **sākhtan** also has the meaning of to make do with, to get along with

Well, we manage

You've no idea . . . ; e.g. **age beduni cheghadr in kār sakht bud** you've no idea how difficult this was

fekr nakonam + subjunctive,
gamân nakonam (+ sub-
junctive)

fekr nakonam biād
khosh gozasht

I don't think . . . Very often
 used instead of **fekr**
nemikonam ke . . . which also
 takes the subjunctive.

I don't think he'll come
 (lit. it passed well) I/we had a
 good time

e.g. **dishab raftim mehmuni,**
khēli khosh gozasht we went
 to a party last night, we
 enjoyed ourselves very
 much. **khosh gozashtan** is
 conjugated in the third person
 only and is used impersonally:
khosh migzare/migozarad?
 are you having a good time?

EXERCISES

A. Read aloud and translate:

1. azam khāst ke biām
2. mosāfer porsid ke havāpēima che sā'ati parvāz mikone
3. bachche unghadre gerye kard ta khābesh bord
4. agar bekhāy (bekhāhi) mitunam biām aghabet bebaramet kharid
5. agar beman gofté budi ke māshin nadāri zudtar miāmadam
6. jā dārid agar bekhām yek shab ezāfe bemunam?
7. momkene fardā nakhām beram birun
8. panjeraro unghadr mohkam bast ke shishash shikast
9. agar khub kār koni zud pishraft mikoni (pishraft = *progress*)
10. agar diruz bā mā miāmadi behet khosh migozasht

B. Put into Persian

1. He told me he was going to stay at home all day
2. She said that she would try and find my purse
3. He asked me what I was going to do
4. I thought you were coming yesterday
5. If I'd known you had this book, I wouldn't have bought it
6. If he comes, tell him I've gone

7. Can you tell me where I can find a chemist?
8. Will it be ready if I come tomorrow?
9. I don't think that's right
10. Will I be able to see the doctor if I wait?

Lesson Eleven (darse yāzdahom)

Read aloud:

- (bā sedāye boland bekhunid)
 shahrhāye Irān

barāye khārehijā ruzi Esfahān ma'ruftarin shahre keshvar bud chun dar zamāne pādeshāhāne safaviyye ke taghriban hamdowreye Elizābete avval budand, pāyetakhte mamlekat bud. Esfahān ke dar kenāre Zāyande rud gharār gereftē chand masjede ma'rufe besyār didani dāre va mēidāne shahr hanuz az mēidānhāye mashhure donyāst. ghāli, dastduzi, noghre-kāri, khātam-kāri va shiriniye makhsusi benāme gaz hame az towlidāte mohemme in shahr-and. agar az bāzār didan konid mitunid bishtare inhā rā dar hāle dorost shodan bebinid.

shahre Shirāz hodude chārsad kilometriye jonube Esfahān gharār gereftē. maghbarehāye Hāfez o Sa'di, do shā'ere bozorge digeye irāni, dar Shirāz ast va khode shahr ham zibā o didani-st. bāghhāye besyār ghashang va bāzāre jālebi ham dāre. albatte barāye mosāfer shāyad az hame chiz jālebtar didane āsāre bāstāniye takhte jamshid va naghshe rostam bāshe ke dar nazdikiye Shirāz ghārār gereftē.

bishtare manātegehe naftkhize Irān dar jonub-and va sahme omdeye darāmade keshvar az san'ate naft bedast miād. sābeghan pālāyesh-gāhe Ābādān az bozorgtarin pālāyeshgāhāye donyā bud. sāderāte naft az tarighe Khaliye Fārs surat migire va zendegiye mardome in ghesmat az keshvar aksaran be san'ate naft vābastegi dāre. shahre Bandar Abbās albatte betowre kolli bandare tejāriye bozorgiye va

e kheili az kālāhāike az rāhe daryā be Irān miānd be unjā vāred mishan.

Vocabulary:

<u>āsār</u>	remains (<i>pl. of</i> <i>asar</i>)	<u>ma'ruf</u>	famous
<u>bandar</u>	port	<u>mashhur</u>	famous
<u>bāstāni</u>	ancient	<u>naftkhiz</u>	oil producing
<u>darāmad</u>	income	<u>omde</u>	main, major
<u>didani</u>	worth seeing	<u>pādes<h>h</h></u> āh	king
<u>hamdowre</u>	contemporary	<u>rud</u>	river
<u>jāleb</u>	interesting	<u>Takhte</u>	Persepolis
<u>kālā</u>	goods	<u>Jamshid</u>	
<u>khārej</u>	abroad	<u>towlidāt</u>	products
<u>khātam-kāri</u>	inlaid work	<u>sāderāt</u>	exports
<u>maghbare</u>	tomb	<u>sahm</u>	share
<u>manātegh</u>	regions (<i>pl. of</i> <i>mantaghe</i>)	<u>san'at</u>	industry
		<u>vābastegi dāre</u>	depends on
		<u>zamān</u>	age, time

WORD FORMATION

Comprehensive explanations of all the various word formations are beyond the scope of this book. A few of the more common variations are mentioned here as they should help you to understand what you might hear.

1. Abstract Nouns

Abstract nouns are formed by the addition of an accented i to the adjective:

<u>khub</u>	—	<u>khubi</u> (goodness)
<u>bad</u>	—	<u>badi</u> (evil)
<u>tambal</u>	—	<u>tambali</u> (laziness)
<u>zerang</u>	—	<u>zerangi</u> (cleverness)
<u>bad bakht</u>	—	<u>bad bakhti</u> (misfortune)

Where the adjective ends in the sound *e*, a *g* is added for euphony between the *e* and the *i* ending:

<u>khaste</u>	–	<u>khaste</u> <i>gi</i> (weariness)
<u>gorosne</u>	–	<u>gorosne</u> <i>gi</i> (hunger)
<u>teshne</u>	–	<u>teshne</u> <i>gi</i> (thirst)

The stress on the *i* ending of abstract nouns is what distinguishes it from the indefinite *i* ending.

Read the following aloud and notice the difference:

<u>marde</u> <u>khubi</u>	–	a good man
<u>khubiye</u> <u>mard</u>	–	the man's goodness

2. Verbal Nouns

Verbal nouns are formed by the addition of various suffixes to the present stem. The most easily distinguishable of these is the suffix **-esh**:

<u>kushidan</u> (<u>kush</u>)	–	<u>kushesh</u> (effort)
<u>sukhtan</u> (<u>suz</u>)	–	<u>suzesh</u> (a burning sensation)
<u>khāridan</u> (<u>khār</u>)	–	<u>khāresh</u> (itching)
<u>bakhshidan</u> (<u>bakhsh</u>)	–	<u>bakhshesh</u> (forgiveness)
<u>pushidan</u> (<u>push</u>)	–	<u>pushesh</u> (covering – a word now often heard in the context of <u>pusheshe</u> <u>eslāmi</u> which refers to suitable Islamic dress)

3. The Causative

In colloquial Persian the addition of the suffix **-āndan** to the present stem of the verb gives what is known as the causative verb (because it has the meaning of making something happen). This new verb takes the usual personal endings:

<u>residan</u> (<u>res</u>)	–	<u>resāndan</u> (to cause to arrive)
<u>dustam</u> <u>man-o</u> <u>bā</u> <u>māshinesh</u> <u>resund</u> <u>khune</u>	–	My friend took me home in his car

4. *The Gerundive*

shahre Shirāz zibā va didani-st – Shiraz is beautiful and worth seeing

The addition of an unaccented *i* suffix to the infinitive of some verbs gives what is known as the gerundive which has the meaning of 'to be done', 'worth doing':

didani	–	worth seeing
raftani	–	due to go, being about to go, having to go
shodani	–	do-able
shenidani	–	worth hearing
sedāye bolbol shenidani-st	–	The song of the nightingale is worth hearing
in kār shodani nist	–	This cannot be done

The gerundive of **mordan**, to die, is often heard in the context of **lāghar o mordani** for people or animals that are thin and sickly-looking, or just very thin and therefore look as if they are about to die. You would not say **mordani** of a person who really was about to die.

5. *Diminutives* are formed by the addition of the following suffixes to the noun:

-ak	–	pesarak, dokhtarak, mardak, zanak, teflak (tefl = infant)
-e	–	pesare, dokhtare, marde, zane
-eke	–	mardeke (<i>coll.</i> martike), zaneke (<i>coll.</i> zanike)
-che	–	baghche
-iche	–	dariche

When these suffixes are added to nouns denoting people they can also denote either affection or contempt. When used for adults they are quite often somewhat rude or contemptuous, but it should also be noted that different suffixes will give a different shade of meaning to the same word, for example:

dokhtarak and **pesarak** usually convey the straightforward diminutive meaning and can be used affectionately, **teflak** is very common and just means 'poor thing'

but:

dokhtare, **pesare**, are usually slightly pejorative, and

mardak, **zanak**, are used in a slightly derogatory sense or are at best disrespectful, with **martike** and **zanike** being downright rude, whereas **marde**, **zane**, while not altogether polite, will often be heard in speech and mean little more than 'the man', 'that man', 'the woman', 'that woman':

raftam nunvāi marde goft ke nun tamum shodé – I went to the bakery and the man said the bread was finished

If one wants to be more polite, one refers to **āghāhe**, **khānume**.

Otherwise one should say **un āghā**, **un khānum**, for 'that man', 'that woman'.

6. Colloquial use of the suffix *-esh*

The suffix **-esh** is also used colloquially as a kind of pronominal suffix where none is actually needed:

harchi aghabe dustam gashtam nabudesh

This is given here so that you will recognize it if you hear it.

7. Other word formations

(a) The suffixes **-gar** and **-chi** tend to denote occupations:

kārgar – worker; **zargar** – goldsmith; **āhangar** – blacksmith;
shenogar – swimmer; **shekārchī** – hunter

(b) nouns can be formed from two nouns put together as in:
ruznāme – newspaper; **mehmānkhāne** – hotel; **davākhāne** – chemist

or from the combination of a noun and a verb:

piāderow – pavement; **sarbāz** – soldier; **kārkonān** – workers

or by the combination of a preposition and a noun:

hamsafar – fellow-traveller; **hambāzi** – playmate; **hamrāh** – companion

(c) prepositions and nouns can also give adjectives:

bikār – unemployed; **biadab** – rude

EXERCISES*A. Read aloud and translate:*

1. kāresh-o bā zerangi pish bord
2. az gorosnegi o teshnegi dāsht mimord
3. bedune pusheshe eslāmi tuye kuche nabāyad raft
4. agar teran-o az dast dādi khodam bā māshin miresunamet
5. dar Orupā shahrhāye didani khēili ziād ast
6. sedāye in khānandeye jadid vāghe'an shenidani-st
7. belakhare nafahmidam ke in kār shodani-st yā na
8. diruz raftam aghabe sā'atam, mardē goft ke hāzer nist
9. rānandehe cherāgh ghermez-o nadid, zad be ye māshine dige
10. dokhtare khēili por ru bud

B. Put into Persian

1. I am extremely tired (say: I am dying of tiredness)
2. You won't get the job done by being lazy
3. Shiraz is beautiful and worth seeing
4. I wanted to change the door of my house but the man said it couldn't be done
5. My friend said she would take me home
6. The little boy was very tired
7. That [awful] boy stuck his tongue out at me (use *zabun derazi kardan*)
8. The poor little thing is very tired

C. Give the opposites of: khubi; zerangi; khosh-bakhti

Lesson Twelve

(darse davāzdahom)

■ (1) POLITE PHRASES & CONVENTIONS

Persian has an enormous variety of polite phrases and expressions which, while they will sound very flowery in translation, especially to anyone accustomed to the more brief and basic politeness of

western culture, are not just literary forms, but are in everyday use. Here are a few of them:

khêli khoshvaghtam, or **khoshvaghtam** – I am very fortunate [to meet you]; *used on being introduced to someone*

The same expression can be used when saying goodbye after having being introduced for the first time:

khodâfez, **khoshvaght shodam**, or, **khêli khoshvaght shodam**

marhamat ziâd and **loftetun ziâd** ('may you have much favour', 'may you have much honour') are commonly used when saying goodbye, as is the expression **sâyeye shomâ kam nashe** or **sâyatun kam nashe** which means 'may your shadow never grow less'. Also used is **ghorbâne shomâ**, literally 'may I be sacrificed for you', and, between closer friends **ghorbâne to** or even **ghorbânat** (See reading passage for Lesson 9).

The more colloquial **ghorbunet** or **ghorbunetam**, are also used in the sense of 'be a dear and...' or just 'please': **dar-o beband**, **ghorbunetam** or **ghorbunetam**, **dar-o beband** – Shut the door, there's a dear *or* do shut the door please

daste shomâ dard nakone, or **dastet dard nakone** *lit.* 'may your hand never ache' is a common way of expressing thanks for a service performed.

jâye shomâ khâli – 'your place was empty' is very often used when reporting on something that was good or was enjoyed:

diruz raftim gardesh, **jâye shomâ khâli khêli khosh gozasht** – We went on an outing yesterday; we had a very good time (and therefore your place was empty – i.e. it would have been nice if you could have been there too)

The word **befarmâid** (Lesson 5, Phrases and Expressions) is used all the time. In situations where there is no specific answer to **befarmâid**, for example when someone is asking you to go through a door first by saying **befarmâid**, it is usual to demur and say **khâhesh mikonam**, **shomâ befarmâid** or **na**, **khâhesh mikonam**, **shomâ befarmâid**, at least once. Likewise at a party or in people's homes you may see people being offered things – fruit, sweets etc. and first they will say **na mersi** in answer to the **befarmâid**, then after several **befarmâid**'s and **khâhesh mikonam**'s, they will finally

accept what is being offered. This kind of process is known as **tārof**. The less well people know each other or the more respect they wish to show, the greater the degree of **tārof**. The verb **tārof kardan** means 'to offer someone something', but only in the sense of food, drink, etc.

chashm (which is derived from **be ruye cheshm**, 'upon my eyes') means 'certainly', 'of course', 'yes, I will' in answer to a command or request:

be pedaretun salām beresunid – chashm – Give my regards to your father – Yes, of course (**salām resundan**: to send regards, *lit.* to convey greetings; *the same expression is also used for* 'give my love to')

arz kardan is a polite version of **goftan** ('to say'), usually used when referring to yourself, and **farmudan** ('to command') is used when referring to others: e.g. **arz kardam** – I said, **farmudid** – you said

tabrik arz mikonam Congratulations; I congratulate you.
To be less formal one can say **behetun tabrik migam** (or **behet tabrik migam**, for the familiar)

tasliat arz mikonam Please accept my condolences; I offer my condolences. *Less formal:* **behet/behetun tasliat migam**

At the New Year and on joyous religious festivals the greeting is: **êde shomā mobārak**

mobārak ('blessed') is also used to comment favourably on something new:

e.g.: **kafshe now pushidi?**

āre

mobārak (or **mobārak-e**, or **mobāraket bāshe**)

and **kāre jadid mobārak** – Congratulations on your new job

■ (2) OTHER EXPRESSIONS

(a) The use of oaths to reinforce what is being said is quite common, so you get expressions like:

bekhodā (*short for be khodā ghassam* – I swear to God) –
By God, which means little more than ‘honestly’, ‘truly’

vāllā, bevallāhe – *more or less like bekhodā*

vāllā is also used as an interjection, rather like ‘well’:

‘**chi goft?**’ ‘**vāllā, dorost nafahmidam vali mesle in ke goft fardā miād**’. – ‘What did he say?’ ‘Well, I didn’t quite understand, but I think he said he’d come tomorrow’.

be ghor’ān – By the Koran

be ghor’āne majid – By the glorious Koran: *these two expressions are slightly stronger than bekhodā and are obviously usually only used by Moslems.*

- (b) The following swear words may be heard, but it is clearly not a good idea to use them!

gom sho, or boro gom sho – Get lost!

pedar sag – *lit. your father’s a dog; very insulting since dogs are unclean to Moslems*

pedar sukhtē – *lit. burnt father, i.e. he’s in hell, or should go there*

khāk bar sar/saret – *lit. earth on your head; drop dead*

Situational Phrases and Conversations

■ AT THE AIRPORT

ghesmate gozarnāme
salām

khosh āmadid

chand vaght mimunid?

do hafte

ādresetun dar Irān kojā-st?

The passport section

Greetings

Welcome

How long are you staying?

Two weeks

What is your address in Iran?

mahale eghāmatetun dar Irān
kojā-st?

hotel āzādi
befarmāid jelo
befarmāid intaraf
sālone gomrok
anjāme tashrifāte gomroki

chi dārin?

hichi, faghat lavāzeme shakhsi
sigār o mashrub ke nadārid?

cherā, sigār dāram vali
mashrub nadaram
nakhêir
lotfan in chameduno bāz
konid
befarmāid
barāye in bāyad gomrok bedid

arz chi darin?

meghdāri dolār o pond
bāyad forme arz por konid

charkh dasti
bār bar
bānde forudgāh
havāpeima ta'khir dāre
etelā'āt kojā-st?

befarmāid tuye saf
vorud
khoruj
sālone entezār

Where are you staying in
Iran?

The Azadi Hotel
Move forward please
Come this way please
Customs hall
lit: The carrying out of
customs formalities, i.e.
going through customs
What have you got/Anything
to declare?

Nothing, only personal effects
You haven't any alcohol or
cigarettes, have you?
Yes I do, I have cigarettes but
no alcohol
No I do not
Please open this suitcase

Here you are
You must pay customs duty
on this
What foreign currency have
you got?

Some dollars and pounds
You must fill in a currency
form

Trolley
Porter
The runway
The plane is late
Where is the information
desk?

Please join the queue
Entrance
Exit
Waiting room

■ AT THE TRAVEL AGENT

mikhām yek jā barāye Landan
rezerv konam

besyār khob. barāye che ruzi?
shambe avvale ut
mota'asefāne un parvāz jā
nadāre

agar bekhāhid barāye do
shambash mitunam
behetun jā bedam

ya'ni sevvome ut?

bale

bāshe, pas do shambe
khēili khob barāye do shambe
rezerv mikonam. agar ham
bekhāhid mitunam tuye
liste entezāre shambe ham
shomā ro bezāram.

bale, bi zahmat in kār ro
bokonid va agar jā bud
beman khabar bedin.

esmetun rā befarmāid
shomāreye telefonetun chand-
e?

bi zahmat in jāye mano ta'id
konid

otobuse Esfahān che sā'ati
harekat mikone?

sā'ate panje sob
mitunam az hālā bilit
bekharam?

bale albatte

terane Tabriz az kudum sakku
harekat mikone?

sakkuye panj
che sā'ati vārede Tabriz
mishe?

I would like to make a
reservation for London
Certainly. For what day?
Saturday August the first
Unfortunately there are no
seats on that flight
If you like I can give you
a seat for the Monday

You mean August the third?

Yes

Alright, Monday then

Very well, I'll make the
booking for Monday. If
you like I can also put you
on the waiting list for the
Saturday.

Yes, please do so and let me
know if there is a seat.

Your name, please

What is your telephone
number?

Could you please confirm my
reservation.

What time does the Esfahan
bus leave?

At five a.m.

Can I buy a ticket now?

Yes of course

Which platform does the
Tabriz train leave from?

Platform five

At what time does it reach
Tabriz?

shishe sobe fardā

billite turbo teran barāye

Mashhad dārid?

mota'asefāne tamām shodé.

mitunid bā ghatāre sari'ol sêir
berin.

besyār khob, pas yek billite

raft o bar gasht beman

bedin

darejeye yek mikhâid?

bale

befarmâid

cheghadr mishe?

divist o panjā toman

Six o'clock tomorrow

morning

Do you have any tickets for

the turbo train to Mashad?

I'm afraid there aren't any left

You can take the express

Alright, I'll have a return,
please

First class?

Yes

Here you are

How much is it?

Two hundred and fifty tomans

■ SHOPPING

salām āghā/khānum,

befarmâid

salām, shir darin?

pākati tamām shodé ammā

shishei hast

bāshe, pas bi zahmat yeki

beman bedid

befarmâid. chize dige ham

lāzem darid?

bale, ye ghāleb kare, divist o

panjā gerām panir o yek

chāiye nim kilo'i

karash cheghadri bāshe?

unam divist o panjā gerami

bāshe khub-e

befarmâid

pākat dārin

cheghadr shod?

Good morning, what can I do
for you?

Good morning. Is there any
milk?

The cartons are finished but
we have bottled milk

Alright then, could I have one
please

There you are. Anything
else?

Yes, butter, two hundred and
fifty grammes of cheese
and a half kilo packet of tea

What size butter do you
want?

Two hundred and fifty
grammes will be fine

Here you are

Do you have a bag?

How much is it?

navad o panj toman o panj
ezar

befarmāid
mersi, āghā/khānum
khodāfez

in pārche metri chand-e?

shast o panj toman
khêli gerun-e arzuntareh o
nadārid
na, mota'assefāne tamum
shodé
takhfif ham nadāre?

aslan
khêlekhub, do metr bedin
befarmāid pulesh o bedin
sandogh residesh o biārid
jensetun o begirin

portaghālā kiloi chand-e?

punzda toman
pas se kilo bedin

Ninety-five tomans five rials

Here you are
Thank you sir/madam
Goodbye

How much a metre is this
material?

Sixty-five tomans
It's very expensive, haven't
you got anything cheaper?
No, unfortunately it's all gone

Can't you give me a red-
uction?

No, I can't
Alright, give me two metres
Pay at the cash desk, please.
Bring the receipt and take
your goods

How much are the oranges
per kilo?

Fifteen tomans
Give me three kilos, then

■ ASKING THE WAY

bānke markazi az kudum
taraf-e?
sare avvalin chār rāh daste
rāst bepichid, tuye hamun
khiābun daste rāstetun-e
bebakhshid, āghā/khānum,
vezārate keshāvarzi kojā-
st?
ākhare hamin khiābun-e
khêli dur-e?

How does one get to the
Central Bank?
Turn right at the first
crossroads. It is then in
that road, on your right
Excuse me, sir/madam,
where is the Ministry of
Agriculture?
It's at the end of this road
Is it very far?

na, piāde ham mitunid berid

No, you can walk it if you want

daste chap bepichid
mostaghim berid

Turn left
Go straight on

■ THE TELEPHONE

allo
befarmāid
manzele āghāye Haghighi?

Hello
Yes?
Is that Mr Haghighi's residence?
No, you've got the wrong number
I'm sorry

nakhêir, eshtebāh-e

bebakhshid

Hello
Is that Mr Haghighi's residence?
Yes
Is Mr Haghighi in?
Yes. Who's that speaking?
This is John Smith
Hold the line, please
Hello, Mr Smith
Hello, how are you?
I'm not too bad, thank you, what can I do for you?
Well, I wanted to ask when I could come and see you

allo
manzele āghāye Haghighi?

befarmāid
āghā tashrif dārand?
bale, shomā?
man John Smith
gushi khedmatetun
salām āghāye Smith
salām, hāle shomā chetowr-e?
mersi, be marhematetun, bad nistam, befarmāid
vāllā, mikhāstam bebinam kēi.
vaght dārid biām shomā ro bebinam

Any time you say

khāhesh mikonam, har sā'ati ke befarmāid man hāzeram
seshambe chetowr-e?
seshambe che sā'ati?
har sā'ati shomā bekhāid/
bekhāhid
sā'ate panj khub-e?

What about Tuesday?
What time on Tuesday?
Any time you say

Is five o'clock alright?

bale, khêli khub-e
 besyâr khub, pas sâ'ate panj
 mibinametun. daftare
 man-o baladid?
 bale
 pas tâ seshambe, khodâfez
khodâfez/khodâ hâfeze shomâ
 marhemat ziâd

Yes, that's fine
 Very well, then, I'll see you
 at five o'clock. Do you
 know where my office is?
 Yes
 Well, till Tuesday, then
 Goodbye
 Goodbye

■ IN A TAXI

tâ Shemrun cheghadr migirid,
âghâ?
 bi zahmat berim mêdune
 Ferdowsi
 or: mêdune Ferdowsi, lotfan
 on reaching your destination:
cheghadr shod?

How much do you charge to
 go to Shemran?
 (To) Ferdowsi Square, please

How much is it?

Appendix

NUMBERS

The Arabic numerals, which are also used in Persian, are as follows:

۱	۲	۳	۴	۵	۶	۷	۸	۹	۱۰
1	2	3	4	5	6	7	8	9	10

123 = ۱۲۳ 65 = ۶۵ 2695 = ۲۶۹۵

The decimal point is represented by a comma.

CURRENCY

Notes and coins currently in circulation are:

COINS

- 1 rial (**yegheruni**)
- 2 rials (**dozāri**)
- 5 rials (**paynzāri**)
- 10 rials (**ye-tomani**)
- 20 rials (**do-tomani**)
- 50 rials (**panj-tomani**)

NOTES

- 100 rials (**da-tomani**)
 - 200 rials (**bis-tomani**)
 - 500 rials (**panjā-tomani**)
 - 1000 rials (**sad-tomani**)
 - 2000 rials (**divis-tomani**)
 - 5000 rials (**punsad tomani**)
 - 10000 rials (**hezār tomani**)
-

THE CALENDAR

In Iran, the Islamic months are called:

moharram
safar
rabi'ol avval
rabi'os-sāni
jamādi ol avval
jamādi os-sāni

rajab
sha'bān
ramazān
shavvāl
zigha'de
zihajje

The chief civil public holidays are:

(approximate corresponding date)

1 – 4 Farvardin	–	Now Ruz holidays	(21–24 March)
12 Farvardin	–	Islamic Republic Day	(1 April)
13 Farvardin	–	thirteenth of Now Ruz	(2 April)
15 Khordād	–	Popular uprising of 1963	(5 June)
17 Shahrivar	–	Commemoration of the martyrs of the revolution	(8 September)
22 Bahman	–	Islamic Revolution Day	(11 February)
29 Esfand	–	Nationalisation of the Oil Industry	(19 March)

The chief religious public holidays are:

13 rajab	–	Birthday of Ali, the Prophet's son-in-law
27 rajab	–	êide mab'as: the anniversary of the day Mohammad began his ministry
15 sha'bân	–	Birthday of the 12th Imam
21 ramazân	–	The martyrdom of Ali
1 shavvâl	–	êide fetr: the celebration of the ending of the fasting month of Ramadan
25 shâvvâl	–	Death of Imam Ja'far Sâdegh
11 zigha'de	–	Birthday of Imam Rezâ (the 8th Imam of the Shiites)
10 zihajje	–	êide ghorbân: the day on which pilgrims to Mecca make sacrifices
18 zihajje	–	êide ghadir: the anniversary of the day Ali was appointed successor to the Prophet
9 moharram	–	tâsu'â: the eve of Imam Hussein's martyrdom

- | | |
|-------------------------|--|
| 10 moharram | - <i>āshurā</i> : martyrdom of Imam Hussein |
| 20 safar | - <i>arba'in</i> : 40th day of the martyrdom of Imam Hussein |
| 28 safar | - Death of the Prophet and martyrdom of Imam Hassan |
| 17 rabi-ol avval | - Birthday of the Prophet, birthday of Imam Ja'far Sādegh |

Exercise Key

Lesson One

A. 1. ghazā khub-e 2. āb garm-e 3. panjere bāz nist 4. salām 5. hāle shomā chetowr-e? 6. khub-am, mersi 7. khodāfez 8. khunei; sandali; mardī; OR ye khune; ye sandali; ye mard 9. hotel kojā-st? 10. kudum hotel? hotel Esteghlāl 11. panj ketāb 12. nun tāz-ast 13. dokhtar kuchik-e 14. havā garm nist 15. khune bozorg nist 16. āb sard-e 17. mādar bad nist 18. pedarā; panjerehā; pesarā 19. pir o javun 20. otāgh tamiz-e?

B. 1. The bread isn't fresh 2. The weather is hot. 3. The weather is hot. 4. The boy is big. 5. Where's the table? 6. The door is open. 7. Is the window closed? 8. Which window? 9. The girl isn't naughty. 10. The grandmother is sick. 11. Flies are dirty. 12. What's the weather like?

Lesson Two

A. 1. khuneye man bozorgtar az khuneye Hasan-e 2. bozorgtarin khune ruye tappe ast 3. māshine man kuchiktar az māshine Hasan-e 4. lebāse Fāteme tamiztar az lebāse Maryam-e 5. in lebās az hame tamiztar-e 6. hotel tamiz-e 7. otāghe man kuchik-e OR otāgham kuchik-e 8. in ketābe to-st 9. un miz kasif-e 10. in chame-dune siāhe man-e

B. 1. Your ticket is on the table. 2. The big girl's dress is white. 3. Maryam's mother is ill. 4. This door is open. 5. That boy is naughty. 6. My brother is the best. 7. The cleanest hotel. 8. My suitcase is black. 9. Where is the bus stop? 10. Where is the best hotel in town?

C. 1. ketābam 2. ketābe bozorgam 3. khunat kuchik-e OR khuneye to kuchik-e 4. māshinesh bozorg-e 5. dare bāgh bāz-e 6. lebāse dokhtar tamiz-e 7. otāghe mādaram bozorg-e 8. māshine pedaret kuchik-e OR māshine pedare to kuchik-e 9. khuneye pedaram ruye tappe ast 10. khāhare Hasan mariz-e

D. 1. ketābe Hasan 2. khuneye mard 3. khāhare man 4. khuneye man 5. barādaresh 6. hotele khub 7. bilite otobus 8. ye farshe bozorg 9. ketābe shomā 10. charkhe māshin

Lesson Three

A. 1. My room was big and clean. 2. My friend came from the office. 3. Maryam had breakfast. 4. My friend's house wasn't far. 5. Are you English? 6. The bus was full. 7. The taxi was empty. 8. Hasan went to the office every day. 9. I sat and read the papers for a bit. 10. He went to the hotel with his friend. 11. Why did you come? 12. There was a gentle breeze blowing.

B. 1. havāpēimā dir resid 2. otāgham bozorg o tamiz bud 3. dustam unjā nabud 4. diruz nayāmadim 5. monshi nāme neminevesht 6. nāme naneveshti? 7. madreseye dokhtaret unjā-st 8. rafti khunash?

C. 1. havāpēimā dir naresid 2. otāgham bozorg o tamiz nabud 3. dustam unjā nabud 4. diruz nayāmadim 5. monshi nāme neminevesht 6. nāme naneveshti? 7. madreseye dokhtaret unjā nist 8. narafti khunash?

Lesson Four

A. 1. The weather is cold, it's snowing. 2. The secretary is writing a letter. 3. I'll go as soon as possible. 4. I want to go (on foot) and buy some fruit. 5. Mariam buys medicine for her son at the chemist's. 6. We eat bread and cheese and drink tea for breakfast. 7. My friend couldn't come with us. 8. I'll go to the office tomorrow. 9. Close the door.

B. 1. Hasan har ruz be edāre mire 2. har ruz unjā nemire 3. bārun miād? 4. ingilisi hastid? 5. na, irāni hastam, ingilisi nistam 6. mikhād biād khunam 7. fardā miām 8. cherā āmadid? 9. kojā mire? 10. fardā kojā miri?

C. 1. miram/miravam; miraftam; beram/beravam
2. migim/miguim; migoftim; begim/beguim
3. mirunid; mirundid; berunid
4. mikhorand; mikhordand; bokhorand

5. mishe/mishavad; mishod; beshe/beshavad

D. 1. begu 2. beshno/besheno 3. bokhor 4. bodo 5. biā

Lesson Five

A. 1. The driver opened the door. 2. My son closed the door. 3. He brought the book. 4. He bought the bus ticket at the window. 5. The naughty boy falls down a lot. 6. I went to the hotel and had a bath. 7. It has got very cold and it rains every day. 8. I took off my clothes. 9. Open the door; don't go near the water; close the window. 10. I arrived late and the bus had left.

B. 1. dar o bast; chāi ro āvord; ghazā ro khord 2. ruznāme kharid; ye chāi khord; ghazā khordim 3. otobuse hotel o didand 4. moāvene vazir o didim 5. dustam dar o bāz kard, goft: biā tu 6. yek nafar sedā zad: negah dār 7. dar o bāz nakon 8. bi zahmat panjere ro beband 9. otobus raftē 10. tāksi āmadē?

Lesson Six

A. 1. My friend and I went to the cinema the day before yesterday. 2. Come tomorrow and we'll go shopping together. 3. Why did you come so late last night? 4. I waited for about twenty minutes but the bus didn't come. 5. My father hasn't come back from his travels yet. 6. Why didn't you go together? 7. My office is near the bazaar. 8. I'm going to university next year. 9. We went to Turkey by car last year. 10. The town bus/the bus to town passes our house mornings and evenings. 11. Have you seen my shoes? Yes, they're under your bed. 12. Tell me, was anyone else there apart from you?

B. 1. livān ruye miz bud 2. bachche āheste az pellehā bālā raft 3. kām o diruz tamum kardam. 4. pārsāl raftim Pāris OR pārsāl be Pāris raftim 5. dustam khub mirune OR dustam khub rānandegi mikone 6. dokhtaram dir be khune āmad OR dokhtaram dir āmad khune 7. teran khêli tond mire 8. kifet o injā bezār OR kifetun o injā bezārid 9. bā chi umadi? 10. pārsāl bā havāpēimā raftand Landan

C. 1. bā 2. be 3. az 4. barāye 5. az 6. tuye 7. be

Lesson Seven

A. 1. A hundred and thirty-five people work in our office. 2. My mother bought two white dresses *OR* shirts. 3. How many children have you got? 4. Buy me three kilos of meat. 5. How many brothers and sisters has she got? 6. How many people were on the bus? 7. He gave me a third of his money. 8. I need five or six metres of material. 9. The cost of houses has gone up by twenty percent. 10. Where can I buy a good pair of shoes?

B. 1. chand sālet-e? chand sāletun-e? 2. chehel o panj sālām-e 3. pesaram chahār sālesh-e 4. nesfe nun o khord 5. Irān do reshte kuhe bozorg dāre 6. se dafe behesh telefon kardam 7. do dafe be edāreye man āmadē 8. vazir o yek bār didam *OR* vazir o ye dafe didam 9. in portaghālā kilo'i chand-e? 10. chand nafar tuye otāgh budand?

Lesson Eight

A. Mariam has one book. Hassan gave her two exercise books today. Mariam is going to go to school on Saturday. Mariam's school is big. It has about seven hundred pupils. There are about forty pupils in each class. In Iran the children only have Fridays off. Most schools' hours are from eight to half past one from Saturday to Wednesday. On Thursdays they only work till twelve. The academic year begins on the first of Mehr and usually goes straight through until towards the end of Khordad. They do also have thirteen days' Now Ruz holiday at the beginning of spring.

B. 1. shambe miād 2. sā'at haft o bist daigh-ast 3. sā'ate hasht jalese dāram 4. shish māhe dige emtahān dāram 5. māhe āyande barāye kār be Engelestān miram *OR* māhe dige barāye kār be Engelestān miram 6. sā'ate hafte sob bāyad forudgā bāsham 7. sā'ate hashte ba'd az zohre diruz barāye Landan harekat kardand *OR* sā'ate hashte ba'd az zohre diruz betarafe Landan harekat kardand 8. teran che sā'ati harekat mikone? 9. khāhesh mikonam dir nakon chun khêli kār dāram *OR* khāhesh mikonam dir nayā chun khêli kār dāram 10. hafteye pish har ruz kār kardam 11. pule khurd nadārid? 12. haftome ordibeheshte hezaro sisado shasto shish

Lesson Nine

A. 1. Don't use that pen, it's mine *OR* Don't take that pen, it's mine. 2. Most of this land belongs to the state. 3. Guess who I saw yesterday? 4. I knocked and knocked but nobody answered (*lit.* However much I knocked, nobody answered). 5. I studied all day yesterday. 6. Have you seen my black pen? 7. I want to go to the seaside for Now Ruz this year. They say the weather is very good there at that time of year. 8. This is very easy, why don't you do it yourself? 9. Didn't you know today was a holiday? (*lit.* Didn't you know everywhere was closed today?) 10. Don't ever do that, I really dislike it.

B. 1. hichkas unjā nabud 2. cherā khodet nemiri? cherā khodetun nemirid? 3. kife sefide man-o nadidi? *OR* kif sefidéye man-o nadidi? *OR* kif sefidām-o nadidi? 4. un restorān ghazāsh khēli bad-e 5. māshinet-o chikār kardi? dorostesh kardam 6. un pusha ro var nadār, māle man-e 7. az hichkudum az in kafshā khosham nemiād *OR* hich kudum az in kafshā ro dust nadāram 8. tamāme shab tuye havāpēmā budam 9. ba'zi dokkunā fardā basté-and *OR* ba'zi maghāzehā fardā ta'til-and 10. bā māshine khodesh umad

Lesson Ten

A. 1. He asked me to come. 2. The passenger asked what time the plane would leave. 3. The child cried itself to sleep. 4. I can come and collect you and take you shopping if you want. 5. If you'd told me you didn't have a car I'd have come sooner. 6. Do you have room if I should want to stay an extra night? 7. I may not want to go out tomorrow. 8. He shut the window so hard that the glass broke. 9. If you work hard you'll progress fast. 10. If you'd come with us yesterday, you'd have enjoyed yourself.

B. 1. beman goft ke tamāme ruz khune mimune 2. goft ke sa'y mikone kife pulam-o peidā kone 3. azam porsid ke chikār mikhām bokonam 4. fekr kardam diruz miāi 5. agar midunestam in ketāb-o dāri nemikharidamesh 6. agar umad behesh bogu ke man raftam 7. momkene beman begid davākhune kojā-st? 8. agar fardā biām hāzer-e? 9. fekr nakonam dorost beshe *OR* fekr nemikonam dorost beshe 10. agar sabr konam mitunam doktor-o bebinam?

Lesson Eleven

A. 1. He succeeded by being clever/hardworking *OR* He succeeded through cleverness/hard work. 2. He was dying of hunger and thirst. 3. You ought not to go out (in the street) without Islamic dress. 4. If you miss the train I'll take you there in the car. 5. There are many cities worth seeing in Europe. 6. The new singer's voice is really worth hearing. 7. In the end I don't know whether this can be done or not. 8. I went to collect my watch yesterday and the man said it wasn't ready. 9. The driver didn't see the red light and hit another car. 10. That girl was very cheeky.

B. 1. az khastegi dāram mimiram 2. bā tambali kāret pish nemire/
nakhāhad raft 3. Shirāz zibā va didani-st 4. mikhāstam dare
khunam-o avaz konam vali marde goft ke shodani nist 5. dustam
goft ke man-o miresune 6. pesarak khēli khaste bud 7. pesare
behem zabun derāzi kard 8. teflak khēli khaste shodē bud

C. badi; tambali; bad bakhti

English-Persian Glossary

abbreviation: kholāse

ability: este'dād

able: bā este'dād, tavānā; **to be able**, tavānestan (tavān)

about: (*concerning*) dar bāreye; (*nearly*) taghriban; (*to be about to*) mikhāst . . .

above: bālāye

abroad: khārej

absent: ghāyeb

absent-minded: havās part

absolute: motlagh, ghat'i

absolutely: be kolli, kāmelan

absurd: bima'ni, mozakhrāf

abuse vb: (*verbally*) fohsh dādan (deh)

accept: ghabul kardan (kon)

accident: pishāmād, ettefāgh, tasādoḡ; (*mistake*) eshtebāh; **to have an accident**, tasādoḡ kardan (kon)

accidentally: (*by chance*) ettefāghan, tasādoḡan; (*by mistake*) eshtebāhan

accommodation: **to have accommodation**, jā dāshtan (dār)

according to: motābeghe

account: hesāb; (*description*) sharh

accountant: hesābdār

accurate: daghigh

accustomed: **to get accustomed**, ādat kardan (kon)

ace: ās, takkhāl

acquaintance: āshnā; **to be acquainted**, āshnā budan (bāsh)

across: **to go across**, obur kardan (kon), rad shodan (shav)

act vb: amal kardan (kon); (*in a play*) bāzi kardan (kon)

action: amal, eghdām

active: fa'āl

actor: honar pishe

add: jam' kardan (kon)

addicted: mo'tād

addition: jam'

additional: ezāfi

- address** *n*: ādres, neshāni
adjust: tanzim kardan (kon)
administration: edāre
advertisement: āgahi, e'lān
advice: nasihat, towsiyeh
affection: mohabbat, alāghe
afraid: to be afraid, tarsidan (tars)
after: ba'd (az)
afternoon: ba'd az zohr; (*late afternoon*) asr
afterwards: ba'dan
again: do bāre
against: zedde, bar zedde, mokhālefe
age *n*: sen
agency: namāyandegi, āzhāns
agree: movāfeqhat kardan (kon)
agreement: movāfeqhat
agriculture: keshāvarzi
air: havā; **air mail**, poste havā'i
air-conditioning: tahviye; (*cooler*) kuler
air force: niruye havāi
aircraft: havāpêimā
airport: forudgāh
alarm *n*: zange khatar, āzhir
algebra: jabr
alike: shabih
alive: zende
all: hame
allow: ejāze dādan (deh)
almond: bādām
alone: tanhā
along: (*along the length of*) dar tule; (*beside*) dar kenāre
alphabet: alefbā
also: hamchenin
although: bā vojūdike, bā vojūde inke, garche
always: hamishe
ambassador: safir; safir kabir
ambulance: āmbulāns
America: āmrikā
American: āmrikā'i

- among:** bēine
amount: meghdār; (*of money*) mablagħ
ancient: għadimi; (*history, architecture*) bāstāni
and: va, o
angel: fereshte
angry: asabāni
animal: hēivān
ankle: moche pā
announce: e'lān kardan (kon), khabar dādan (deh)
annual: sālāne
another: digar
answer *n*: javāb
ant: murche
anti-aircraft gun: (tupe) zedde havāi
antique: atighe
anxious: negarān, delvāpas
any: har
anyhow: behar hāl
anyone: har kas
anything: har chiz
apartment: āpārtemān
apologize: ma'zerat khāstan (khāh)
appetite: eshtehā
apple: sib
applicant: darkhāst konande, dāvtalab, motaghāzi
application form: darkhāst, form
approach *vb*: nazdik shodan (shav)
appropriate: monāseb
approximate: tagħribi
apricot: zardālu
Arab: arab
Arabic: arabi
architect: me'mār; ārshitekt
area: masāhat
argue: da'vā kardan (kon), bahs kardan (kon)
arithmetic: hesāb
arm: bāzu (*also* dast)
Armenian: armani
arms: (*weapons*) aslahe, selāh

- army:** artesh
around: dowre
arrange: tartib dādan (deh), chidan (chin)
arrest *vb*: bāzdāsht kardan (kon), towghif kardan (kon)
arrival: vorud (*entrance*); residan
arrive: residan (res)
art: honar
article: (*literary*) maghāle
artificial: masnu'i
artillery: tupkhāne
as: (*like*) mesle; (*because*) chun; **as long as**, tā; **as soon as**, haminke, tā; **as soon as possible**, har che zudtar
ashamed: khejel, sharmande; **to be ashamed** khejālat keshidan (kesh)
ashes: khākestar
ashtray: zir sigāri
Asia: asyā
ask: (*a question*) porsidan (pors), so'al kardan (kon); **to ask for**, khāstan (khah)
ass: khar, olāgh
assistant: dastyār, shāgerd, komak; (*deputy*) mo'āven
aspirin: āspirin
at: dar
athlete: varzeshkār
atmosphere: jāv, havā
attaché: vābaste
attack: *n* hamle; *vb* hamle kardan (kon)
attempt *vb*: sa'y kardan (kon), kushidan (kush)
attend: hāzer budan (bāsh)
attention: tavajjoh
attractive: jazzāb
aunt: (*paternal*) amme; (*maternal*) khāle
author: (*writer*) nevisande
automatic: otomātik, khodkār
autumn: pā'iz
avalanche: bahman
avenue: khiābān
average: motavasset, miyāngin; (*normal*) āddi
awake: bidār

- axe: tabar
 axle: mile, mehvarcharkh
 back: posht
 backbone: sotune fagharāt
 backgammon: takhtenard, takhte, shish o bes
 bad: bad
 bag: kif
 baker: nānvā
 balcony: bālkon, êivān
 ball: tup
 balloon: bād konak
 banana: mowz
 bank: bānk
 banknote: eskenās
 bankrupt: varshekasté
 barber: salmāni
 bare: lokht; berehne
 barefoot: pā berehne
 bargain vb: chune zadān (zan)
 barley: jow
 barracks: pādegān
 base: pāye; (*military*) pāyegāh
 basic: asāsi
 basin: kāse
 basket: sabad
 bat: shab kur
 bath: hammām
 bathroom: hammām
 battle: jang, nabard
 battle-front: jebhe
 battle-field: mēidāne jang
 bazaar: bāzār
 be: budan (bāsh)
 beach: sāhel; plāzh
 bead: mohre
 bean: lubiā; broad bean, bāghāli; kidney bean, lubiā ghermez;
 French bean, lubiā sabz
 bear: khers
 beard: rish

- beautiful:** zibā
because: barāye inke
become: shodan
bed: takhte khāb
bedding: rakhte khāb
bedroom: otāghe khāb
bee: zanbur
beef: gushte gāv
bee-hive: kandu
beer: ābejow
beetle: susk
beetroot: (*raw*) choghondar; (*cooked*) labu
before: ghabl az; pish az
beg: gedā'i kardan (kon)
beggar: gedā
begin: shoru' kardan (kon)
behalf: on behalf of, az tarafe
behaviour: raftār
behind: poshte
believe: bāvar kardan (kon)
bell: zang
belong: māle (kasi yā chizi) budan (bāsh); (*more formal*) ta'llogh dāshtan (dār)
below: pā'ine, zire
belt: kamar band
bench: nimkat
bend *vb.* (*intrans.*) khām shodan (shav); (*trans.*) kham kardan (kon)
benefit *vb.* manfa'at kardan (kon), sud bordan (bar)
beside: (*next to*) kenāre
between: bēine
bible: enjil
bicycle: docharkhe
big: bozorg
bill: (*invoice*) surat-hesāb (*hesāb for short*)
bird: parande
birth: tavallod; to give birth, zāidan (zā)
bite *vb.* gāz gereftan (gir); (*of insects*) nish zadan (zan), zadan
bitter: talkh

- black:** siāh, meshki
blanket: patu
bleed (*intrans. vb*): khun āmadan (ā)
blind *adj*: kur
blister *n*: toval
blood: khun
blossom *n*: shokufe
blouse: buluz, pirāhan (*coll.* pirhan)
blow: *n* zarbe; *vb* fut kardan (kon); (*of wind*) vazidan (vaz)
blue: ābi
blunt *adj*: kond
board *n*: takhte
boat: ghāyegh
body: badan, tan
boil *vb*: jushidan (jush)
bomb: *n* bomb; *vb*: bombārān kardan
bone: ostekhān (*coll.* ostokhun)
book: *n* ketāb; *vb* reserv kardan, jā gereftan (gir)
book-keeper: hesābdār
book-shop: ketābforushi
boot(s): chakme
border: *n* hāshie; (*of countries etc*) marz
bored: I am bored, howselam sar rafté
borrow: gharz kardan (kon)
both: har do
bottle: shishe, botri
bottom: tah; kaf
bowl: kāse
box: ja'be
boy: pesar
bracelet: dastband
brain: (*lit.*) maghz; (*fig.*) hush
brake *n*: tormoz
branch: (*of a tree*) shākhe; (*of a business, etc*) sho'be
brass: berenj
brave: shojā'
bread: nān
break *vb*: shekastan (shekan)
breakfast: sobhāne

- breast:** sine
breath: nafas
breathe: nafas keshidan (kesh)
bribe: *n* roshve; *vb* roshve dādan (deh)
brick: ājor
bride: arus
bridegroom: dāmād
bridge: pol
briefcase: kif
bright: rowshan, nurāni; (*clever*) bāhush
brim: labe
bring: āvardan (ār)
broadcast *vb*: pakhsh kardan (kon)
brooch: sanjāgh sine
broom: jāru
brother: barādar
brother-in-law: (*one's wife's brother*) barādar zan; (*one's husband's brother*) barādar showhar
bucket: satl
bud *n*: ghonche
budget *n*: budje
build: sākhtan (sāz)
building: sākhtemān, emārat
bulb: (*light*) lāmp; (*of flowers*) piāz
bullet: golule, tir
bunch: daste
burn *vb*: (*intrans.*) sukhtan (suz); (*trans.*) suzāndan (suzān)
bush: botte
business: (*occupation*) shoghl
busy: mashghul
but: ammā, vali
butcher: ghassāb
butter: kare
butterfly: parvāne
button: dogme
buy: kharidan (khar)
buyer: kharidār
by: kenāre; (*by means of transport*) bā; **by now**, tā hālā; **by the door**, kenāre dar; **by car**, bā māshin

- cabbage:** kalam
cabinet: (*govt.*) kābine
café: kafe
cage: ghafas
calculate: hesāb kardan
calculator: mashine hesāb, mashinhesāb
calendar: taghvim
calf: (*animal*) gusāle
call vb: sedā kardan (kon), sedā zadan (zan)
calm: ārām
camel: shotor
camera: durbine akkāsi, durbin
cancel: bātel kardan
cancer: saratān
candle: sham'
cannon: tup
capital: (*of a country*) pāyetakht; (*financial*) sarmāye
capitalist: sarmāyedār
captain: (*army, police*) sarvān; (*of a ship*) nākhodā
car: māshin, otomobil
card: (*for playing*) varagh; (*business*) kār; (*greetings card*) kārte tabrik
cardigan: kot, zhāket
careful: to be careful, movāzeb budan (bāsh); ehtiāt kardan (kon)
careless: bi ehtiāt
cargo: bār
carnation: mikhak
car park: pārkīng
carpenter: najjār
carpet: farsh, ghāli
carrots: havij
carry: haml kardan (kon)
case: (*box*) sandogh, ja'be; in any case, dar har surat; in case, agar
cash: naghd; pule naghd
cashier: sandoghdār
Caspian Sea: bahre khezer, daryāye khezer, daryāye māzandarān
cat: gorbe
catch vb: gereftan (gir)

- cauliflower:** gole kalam
caution: ehtiāt
caviare: khāviār
ceiling: saghf
celebration: jashn
celery: karafs
cellar: zir zamin
cement: simān
cemetery: ghabrestān, gurestān
central: markazi
century: gharn
chain *n*: zanjir
chair: sandali
chalk: gach
chance: (*accident*) ettefāgh, tasādof; (*opportunity*) forsāt; **by chance**, ettefāghan
change: *n* taghyir, tabdil; (*money*) pule khurd; *vb* (*trans.*) avaz kardan (*kon*); (*intrans.*) avaz shodan (shav); **to change money**, pul khurd kardan (*kon*)
charcoal: zoghāl
chargé d'affaires: kārdār
charity: khêirāt; (*organization*) khêirieh
cheap: arzān
cheeky: por ru
cheese: panir
chemist: (*person*) dārusāz; (*shop*) davākhāne
chemistry: shimi
cheque: chek
cherry: gilās; ālbālu (*a particular kind of sour cherry*)
chess: shatranj
chest: (*box*) sandogh; (*breast*) sine
chew: javidan (*jav*) (*coll.* jowidan)
chicken: juje; morgh (*literally* = *hen*, *but usually used to refer to eating chicken where the very young bird is not specifically intended*)
chick-pea: nokhod
child: bachche
chimney: dud-kesh
chin: chane (*coll.* chune)

- China:** chin
china: (*porcelain*) chini
Chinese: chini
choose: entekhāb kardan (kon)
Christ: isā; (*messiah*) masih; isāye masih
Christian: masihi; isavi
church: kelisā
cigarette: sigār
cinema: sinemā
circle: dāyere
city: shahr
civilization: tamaddon
clean *adj:* tamiz, pāk
clear: sāf
clever: bā hush, zerang
climate: āb o havā
clock: sā'at
clock hand: aghrabeye sā'at
close *adj:* nazdik
close *vb:* bastan (band)
cloth: pārche
clothes: lebās
cloud: abr
coast: sāhel
coat: pālto
cock: khorus
coffee: ghahve
coin: sekke
cold: *adj* sard; *n* (*the common cold*) sarmā khordegi; **I have a cold**, sarmā khordéam (*coll.* sarmā khordam)
collar: yaghe
colleague: hamkār
collect: jam' kardan
college: dāneshkade
colour: rang
comb *n:* shāne (*coll.* shune)
come: āmādan (ā); **to come in**, tu āmādan
comfortable: rāhat
commerce: bāzargāni, tejārat

- committee:** komite
common: (*general*) omumi; (*usual*) āddi; (*joint*) moshtarek
company: sherkat
compare: moghāyese kardan (kon)
compel: majbur kardan (kon); vā dār kardan (kon)
competition: mosābeghe
complain: shekāyat kardan (kon)
complete: kāmēl
computer: komputer
condemn: mahkum kardan (kon)
condition: (*state*) vaz', hāl; (*stipulation*) shart; (*state of affairs*) owzā'
confectioner: ghannādi
confess: e'terāf kardan (kon)
congratulate: tabrik goftan (gu)
connect: vasl kardan (kon), rabt dādan (deh)
conscience: vojdān
conscription: nezām vazife
constant: sābet, paydār
constipation: yobusat
consul: ghonsul
consult: mashverat kardan (kon)
contented: rāzi
continent: ghārre
continue: edāme dādan (deh)
contract n: gharārdād, peymān
contractor: peymānkar, moghāte'ekar
control n: kontrol
conversation: sohbat
cook n: āshpaz
cool adj: khonak
cooler: kuler
co-operate: hamkāri kardan (kon)
copper: mes
copy n: runevesht
corn: gandom
corner: gushe
correct adj: sahih
correspondence: mokātebe

- cost *n*: ghēimat, bahā
 cotton: nakh
 cotton-wool: pambe
 cough *n*: sorfe
 council: showrā
 count *vb*: shemordan (shemor)
 country: keshvar, mamlekat
 coupon: kupon
 courage: jor'at, daliri
 courtyard: hayāt; (*in a mosque*) sahn
 cousin: (*daughter of paternal aunt*) dokhtar amme; (*son of paternal aunt*) pesar amme; (*daughter/son of paternal uncle*) dokhtar/pesar amu; (*daughter/son of maternal aunt*) dokhtar/pesar khāle; (*daughter/son of maternal uncle*) dokhtar/pesar dāi
 cow: madde gāv, gāv
 crack: *n* tarak; *vb* tarak khordan (khor)
 cream: khāme, sarshir
 credit: e'tebār
 creditor: talabkār
 crime: jenāyat
 criticism: enteghād
 crooked: kaj
 cross: *n* zarbdar; (*crucifix*) salib; *adj* (*angry*) asabāni; **he is cross**, oghātesh talkhe; *vb* obur kardan (kon), rad shodan (shav)
 crossroads: chahār rāh
 crowd: jam'iyyat
 cry *vb*: (*weep*) gerye kardan (kon); (*shout*) dād zadan, faryād zadan (zan)
 cucumber: khiār
 cul-de-sac: bombast
 culture: farhang
 cup: fenjān
 cupboard: ganje
 cure *n*: darmān
 curtain: parde
 cushion: kusan; (*to lean against*) poshti; (*pillow*) bālesh
 custom: rasm
 customs: gomrok

cut *vb*: boridan (bor)

daily: ruzāne; (*in the sense of everyday*) ruzmarre

dairy products: labaniāt

dam: sadd

damage *n*: āsib, khesārat

damp: namnāk

dance: *n* raghs; *vb* raghsidan (raghs)

danger: khatar

dangerous: khatarnāk

dare: jor'at kardan (kon)

dark: tārik

date: (*time*) tārikh; (*fruit*) khormā

daughter: dokhtar

daughter-in-law: arus

dawn: sahar; (*less coll.*) bāmdād

day: ruz

dead: morde

dear: (*person etc*) aziz

death: marg

debt: bedehi, gharz

decide: tasmim gereftan (gir)

deduct: kam kardan (kon)

deep: amigh

defeat *n*: shekast

defect *n*: ēib

definite: (*clear*) rowshan; (*final*) ghat'i, nahā'i

degree: dareje

delay *n*: ta'khir

delegate: namāyande

deliberately: amdan, makhsusan

delicate: zarif

deliver: tahvil dādan (deh)

demand *n*: khāstan

deny: enkār kardan (kon)

department: ghesmat, dāyere

depth: omgh, gowdi

desert: sahrā

desk: miztahrir

detective: kār āgāh

- develop:** (*film*) zāher kardan (kon)
devil: shēitān
dew: shabnam
diameter: ghotr
diamond: almās; (*expensive, used in jewellery*) bereliān
diarrhoea: eshāl
dictionary: loghatnāme, diksioner
die: mordan
difference: fargh, tafāvot
difficult: sakht, moshkel
dig: kandan (kan)
digest: hazm kardan (kon)
dinner: (*evening meal*) shām
dining room: (*otāghe*) nāhārkhori
diploma: diplom
diplomat: diplomāt
direct *adv*: mostaghim
direction: jahat
director: modir
dirt: kesāfat
dirty: kasif
disconnect: ghat' kardan (kon)
discover: kashf kardan (kon)
discuss: bahs kardan (kon)
dish: zarf
dishwasher: māshine zarfshu'i
disinfect: zedde ofuni kardan (kon)
disrespect: bi-ehterāmi
dissolve: (*trans.*) hal kardan (kon); (*intrans.*) hal shodan (shav)
distance: fāsele
distinguish: tashkhis dādan (deh); (*recognise*) shenākhtan (shenās)
distribute: pakhsh kardan (kon)
district: mahalle; nāhiyye
dive *vb*: shirje raftan (rav)
divide: tagh^hsim kardan (kon); ghesmat kardan (kon)
divorce *n*: talāgh
dizziness: sar gije
do: kardan (kon)
doctor: doktor, tabib, pezes^hk

- document:** madrak (*pl.* madārek), sanad (*pl.* asnād)
dog: sag
doll: arusak
dome: gombad
donkey: olāgh, khar
door: dar
doubt: shak
dough: khamir
down: pā'in
drain: (*in sinks etc*) fāzel ab; (*general*) rāh ab; (*guttering*) nowdān
draw: (*picture*) naghghāshi kardan (*kon*); (*to pull*) keshidan
 (kesh)
drawer: kesho
dream: *n* khāb, rowyā; *vb* khāb didan (*bin*)
dress: pirhan; (*garment, also attire*) lebās
dressmaker: khayyāt
drink: *vb* nushidan; *n* (*non-alcoholic*) nushābe; (*alcoholic*)
 mashrub
drip *vb*: chekke kardan (*kon*)
drive *vb*: rāndan (*rān*); rānandegi kardan (*kon*)
drop: *vb* andākhtan (*andāz*); *n*: ghatre
drug: (*medicine*) davā, dāru; (*addictive drugs*) mavādde
 mokhadder
drunk: mast
dry: khoshk
duck: ordak, morghābi
dumb: lāl
dusk: ghorub
dust: gard, khāk, gard o khāk
dustman: supur
Dutch: holandi
duty: vazife; (*customs duty*) gomrok

each: har; **each one,** har yek
eagle: oghāb
ear: gush
early: zud
ear-ring: gushvāre
earth: zamin; (*soil*) khāk

- earthquake:** zelzele, zaminlarze
east: mashregh
easy: āsān
eat: khordan (khor)
economy: eghtesād
edge: labe
effect: asar
egg: tokhme morgh
egg-plant: bādemjān
Egypt: mesr
eight: hasht
eighteen: hijdah
eighty: hashtād
elastic: kesh
elect: entekhāb kardan (kon)
elections: entekhābāt
electricity: bargh
elementary: ebtedāi
elephant: fil
eleven: yāzdah
embassy: sefārat
embrace *vb*: baghal kardan (kon); (*to kiss*) busidan (bus)
emerald: zomorrod
emotions: ehsāsāt
employ: estekhdām kardan (kon)
empty: khāli
enamel: *n* lā'āb; *adj* lā'ābi
encourage: tashvigh kardan (kon)
end *n*: pāyān
enemy: doshman
engineer: mohandes
engine: motor
England: engelestān
English: ingilisi
enough: kāfi; bas
enter: vāred shodan (shav); dākhel shodan (shav)
entrance: vorud; (*fee*) vorudi
envelope: pākat
equal: mosāvi

error: eshtebāh

escape *n*: farār

especially: makhsusan

Europe: urupā

eve: shab

even: *prep* hattā; *adj* (*of numbers*) joft; (*level*) sāf; (*equal*) mosāvi;
even if, valo inke

evening: asr, sare shab, shab

every: har

everyone: hame; hame kas

everywhere: hame jā

exact: daghigh, sahih

examination: emtehān; (*medical*) mo'āyene

example: mesāl

excellent: ālī

except: joz; bejoz

exchange *vb*: avaz kardan (kon)

excitement: hayajān

excuse *vb*: bakhshidan

execution: e'dām

exempt *adj*: mo'āf

exercise *n*: (*sport*) varzesh; (*practice*) tamrin

exit: khoroj

expect: entezār dāshtan (dār)

expensive: gerān (*coll.* gerun)

experience: tajrobe

expert: khebre, motekhasses, kārshenās

explain: towzih dādan

explosion: enfejār

export *vb*: sāder kardan (kon); **exports**, sāderāt

extra: ezāfi

eye: cheshm

face: surat, ru

factory: karkhāne

faint *vb*: ghash kardan (kon)

fair: *adj* (*equitable*) ādelāne; (*hair*) bur

faith: imān

fall *vb*: oftādan (oft)

- fame:** shohrat
familiar: āshnā
family: khānevāde; fāmil
famous: ma'ruf; mashhur
fan: bād bezan; panke
far: dur
fare: kerāye
farmer: keshāvarz
fast: *adj* tond; sari'; *vb* ruze gereftan (gir)
fat: *adj* chāgh; *n* charbi
father: pedar
father-in-law: (*wife's father*) pedar zan; (*husband's father*) pedar showhar
fault: taghsir
fear: tars
feast day: êid
feather: par
fee: ojrat, mozd
feet: pā, pāhā
feel: hes kardan (kon); ehsās kardan (kon)
fellow countryman: hamvatan
fellow townsman: hamshahri
fellow traveller: hamsafar
festival: jashn
fever: tab
few: kam, andak; (*some*) chand, chandi, ba'zi
field: mazra'e
fifteen: pānzdah
fifty: panjāh
fig: anjir
fight *vb*: jangidan (jang)
figure: shekl, surat; (*body*) hêikal
file: sohān; (*of papers etc.*) parvande
finally: belakhare
find *vb*: pêidā kardan (kon)
fine *n*: jarime
finger: angosht
finish *vb*: tamām kardan (kon)
fir: kāj

fire: ātesh; **to catch fire,** ātesh gereftan (gir); **to set fire to,** ātesh zadan (zan)

fire-brigade: ātesh neshāni

first: avval

fish *n*: māhi

fist: mosht

fitted carpet: mokat

five: panj

fix: dorost kardan (kon)

flag: parcham, bêiragh

flame: sho'le

flat: sāf; (*apartment*) āpārteman

flea: kak

flood: seyl

floor: zamin; kaf

flour: ārd

flower: gol

fly: *n* magas; *vb* parvāz kardan (kon)

fog: meh

fold *vb*: tā kardan (kon)

follow: donbāl kardan (kon)

food: ghazā

fool: ahmagh

foot: pā; **to go on foot,** piāde raftan (rav)

football: futbāl

for: barāye

forbid: man' kardan (kon); ghadeghan kardan (kon)

force *n*: zur

fore-arm: bāzu

forehead: pishāni

foreign: khāreji

foreigner: khāreji

forest: jangal

forget: farāmush kardan (kon)

forgive: bakhshidan (bakhsh)

fork: changāl

forty: chehel

forward: jelo, pish

fountain: favvāre

four: chahār
fourteen: chahārdah
fox: rubāh
fracture: shekastegi
frame: ghāb
France: farānse
free adj: āzād
freedom: āzādi
freeze: yakh zadan (zan)
freezer: frizer
freight: bār
French: farānsavi
fresh: tāze
Friday: jom'e
fridge: yakhchāl
friend: dust
frighten: tarsāndan (tarsān); **to be frightened,** tarsidan (tars)
frog: ghurbāghe
from: az
front: jelo, pish; (*battle-front*) jebhe; **in front of,** jeloye
frown: *n* akhm; *vb* akhm kardan (kon)
fruit: mive
fruiterer, fruitseller: miveforush
fry: sorkh kardan (kon)
frying pan: māhitāve, tāve
full: por
funny: mozhek; bā mazze; khandedār
furniture: mobl, asāse khāne
future *n*: āyande

game: bāzi
gaol: zendān
garage: gārāzh
garden: bāgh; bāghche
garlic: sir
gas: gāz
gas stove: ojāgh gāz, fere gāz
gate: darvāze
gear: (*of cars, etc.*) dande

- gentleman:** āghā
geography: joġhrāfiā
German: ālmāni
Germany: ālmān
get: gereftan (gir)
gift: hedyē, kādo
girl: dokhtar
give: dādan (deh)
glass: shishe; (*for drinking*) livān, gilās
glasses: (*spectacles*) êinak
glove: dastkesh
glue: chasb
go: raftan (rav)
goat: boz
God: khodā; (*Arabic*) allāh
goal: hadaf; (*in games*) gol
gold: talā
good: khub
goodbye: khodā hāfez
goods: ajnās
govern: hokumat kardan (kon)
government: dowlāt, hokumat
gradually: tadriġan
grandchild: nave
grandfather: pedarbozorg
grandmother: mādarbozorg
grape: angur
grass: alaf; (*lawn*) chaman
grave *n:* ghabr, gur
graveyard: ghabrestān, gurestān
grease: *n* (*fat*) charbi; (*oil*) rowghan; *vb* charb kardan (kon);
rowghan zadan (zan)
great: bozorg
Greece: yunān
greed: tama'
Greek: yunāni
green: sabz
greengrocer: sabzi forush
greet: salām kardan (kon)

grief: gham, ghosse, anduh

grocer: baghghāl

ground: zamin

group: daste, goruh

grow: roshd kardan (kon)

grumble: ghor zadan (zan)

guarantee *n*: zemānat

guess *vb*: hads zadan (zan)

guest: mehmān

guide *n*: rāhnamā

gulf: (*geographical*) khalij

gun: tofang; (*pistol*) haftir

hail: tagarg

hair: mu, zolf

half: nesf

hall: tālār; (*of a house*) hāl

halve: nesf kardan (kon)

hammer *n*: chakkosh

hand: dast

handkerchief: dastmāl

handle: daste

handsome: khoshkel

hang: (*trans.*) āvizān kardan (kon); (*intrans.*) āvizān shodan (shav); (*to execute*) dār zadan (zan)

happen: ettefāgh oftādan (oft)

happy: khoshhāl, shād

hard: (*firm*) seft; (*difficult*) sakht, moshkel

hare: khargush

harm: āsib

harvest *n*: mahsul

hat: kolāh

hate *vb*: tanaffor dāshtan (dār); motenaffer budan (bāsh)

have: dāshtan (dār)

hazel-nut: fandogh

he: u

head: sar

headache: sar dard

health: salāmati, tandorosti

- hear:** shenidan (shenav)
hearing aid: sam'ak
heart: ghalb
heat *n*: garmā
heaven: behesht
heavy: sangin
heel: pāshne
height: bolandi, ertefā'; (*of people*) ghadd
hell: jahannam, duzakh
help *n*: komak
hen: morgh
here: injā
hiccup *n*: sekseke
hide: (*trans.*) ghāyem kardan (*kon*); (*intrans.*) ghāyem shodan (shav)
high: boland, mortafa'
highway: bozorg rāh; shāh rāh
hill: tappe
hinge: lowlā
hip: bāsan
hire *vb*: kerāye kardan (*kon*)
history: tārikh
hit *vb*: zadan (*zan*)
hold *vb*: dar dast dāshtan (*dār*); negah dāshtan (*dār*)
hole: surākh
holiday: ta'til; **holidays,** ta'tilāt
Holland: holand
hollow: puk, tu khāli
home: manzel, khāne
honest: dorost, dorostkār
honey: asal
honour: etekhār, sharaf, āberu; **word of honour,** ghowle sharaf
hook: ghollab; gire
hope *n*: omid
horizon: ofogh
horn: bugh
horse: asb
hospital: bimārestan, marizkhāne
hot: dāgh

hotel: mehmānkhāne, hotel
hour: sā'at
house: khāne
how: chetowr
human: ensāni
hunger: gorosnegi
hurry *n:* ajale
hurt: *vb* (*intrans.*) dard āmadan (ā), dard kardan (kon); (*trans.*)
 dard āvardan (ār)
husband: showhar
hut: kolbe
hyacinth: sonbol
hygiene: behdāsht

I: man
ice: yakh
ice-cream: bastani
idea: nazar, fekr, ide
if: agar
ignorance: nādāni, jahālat
ignorant: jāhel, nādān
ill: mariz, nākhosh, bimār
illegal: ghēire ghānuni
illiterate: bi savād
illness: nākhoshi, bimāri
immediate: fowri
immune: masun
impartial: bitaraf
impatient: bihowsele, ajul
import *vb:* vāred kardan (kon)
important: mohem
impossible: ghēire momken
imprison: habs kardan (kon)
improve: (*intrans.*) behtar shodan (shav); (*trans.*) behtar kardan
 (kon)
in: dar, tu(ye)
income: darāmad
increase: (*intrans.*) ziād shodan (shav); (*trans.*) ziād kardan (kon)
independence: esteghlāl

- independent:** mostaghel
India: hendustān
Indian: hendi
indicate: eshāre kardan (kon)
industry: san'at (*pl.* sanāye')
inexperienced: bi tajrobe
infectious: mosri
infidel: kāfar
inflation: tavarrom
influenza: ānfluānzā
inform: ettelā' dādan (deh)
information: ettelā' (*pl.* ettelā'at), khabar (*pl.* akhbār)
injection: āmpul
injure: zakhmi kardan (kon)
ink: jowhar
innocent: bi gonāh
insects: hasharāt
inside: dākhel(e)
insist: esrār kardan (kon)
inspector: bāzras
install: kār gozāsh^ttan (gozār)
instalment: ghest
instead of: bejāye
insurance: bime
intelligent: bā hush, āghel
interesting: jāleb
international: bēinolmelali
interpreter: motarjem
interval: fāsele; (*pause*) tanaffos
interview *n*: mosāhebe
intestine: rude
into: dar
introduce: mo'arrefi kardan (kon)
invent: ekhterā' kardan (kon)
invitation: da'vat
invite: da'vat kardan (kon)
iron: (*metal*) āhan; (*for ironing*) utu
irrigate: āb dādan (deh)
Islam: eslām

Islamic: eslāmi

island: jazire

Italian: itālyā'i

Italy: itālya

itch: *n* khāresh; *vb* khāridan (khār)

jacket: kot, zhāket

jam: morabbā

jasmine: yās

jaw: ārvāre

Jesus: hazrate isā

Jew: kalimi, yāhudi, juhud

jewel: javāher

Jewish: kalimi, yāhudi, juhud

joint: (*anatomical*) mafsāl

joke *n*: shukhi

jolt: takān

jumper: pullover

journalist: ruznāme negar

journey: safar, mosāferat

judge: *n* ghāzi, dādras; *vb* ghezāvat kardan (kon)

juice: āb

jump *vb*: paridan (par)

jury: hey'ate monsefe

just: (*equitable*) ādel

justice: edālat

keep: negah dāshtan (dār)

keepsake: yādegāri

kernel: haste

kerosene: naft

kettle: ketri

key: kilid

kick *vb*: lagad kardan (kon), lagad zadan (zan)

kidney: kolye; (*edible*) gholve

kill: koshtan (kosh)

kind: *adj* mehrabān; *n* now', jens

kindergarten: kudakestān

king: shāh, pādeshāh

kiss *n*: buse, mäch

kitchen: āshpazkhāne

kitten: bachche gorbe

knee: zānu

kneel: zānu zadan (zan)

knife: chāghu, kard

knit: bāftan (bāf)

knock *vb*: dar zadan (zan)

knot *n*: gere

know: dānestan (dān)

Koran: ghor'ān

label: bar chasb, etiket

laboratory: āzmāyeshgāh

ladder: nardebān

lady: khānum, bānu

lake: daryāche

lamb: barre

lame: shal, cholāgh

lamp: cherāgh

landlord/lady: sāhebkhāne (*coll.* sābkhune)

language: zabān

lantern: fānus, cherāgh

last: *adj* ākhar, ākharin; **last week**, hafteye gozashte; **at last**, bel'akhare; *vb* (*be durable*) bā davām budan (bāsh), davām dāshtan (dār)

late: dir

laugh *n*: khande

lavatory: mostarā, tuālet

law: ghānun

lawyer: vakil

lazy: tambal

lead *vb*: rahbari kardan (kon); (*show the way*) rāhnāmā'i kardan (kon)

leader: rahbar

leaf: barg

leak *vb*: āb dādan (deh)

lean *vb*: takye dādan

leap year: sāle kabise

- learn:** yād gereftan (gir), āmukhtan (āmuz)
least: kamtarin; **at least,** aghallan
leather: charm
leave *vb*: tark kardan (kon), raftan (rav); **to leave behind,** jā gozāshtan (gozār)
leek: tare farangi
left: chap
leg: pā
lemon: limu
lend: gharz dādan (deh), vām dādan
length: tul
lentil: adas
leopard: palang
less: kamtar
lesson: dars
letter: nāme; (*of the alphabet*) harf (*pl.* horuf)
lettuce: kāhu
liar: dorughgu
library: ketābkhāne
licence: javāz, tasdigh, ejāze
lick: lisidan (lis)
lid: sarpush, dar
lie *n*: dorugh
life: zendegi
lift: *vb* boland kardan; *n* (*elevator*) asānsor
light: *n* nur; rowshanā'i; cherāgh; *adj* (*not dark*) rowshan; (*in weight*) sabok
lightning: bargh
like: mesle, mānande; (*resembling*) shabih; *vb* (*people, things*) dust dāshtan (dār); (*want to do*) mēl dāshtan (dār)
lilac: yās
limit *n*: hadd
limited: mahdud
line: khat
lining: āstar
lion: shir
lip: lab
listen: gush kardan (kon); gush dādan (deh)
little: kuchak (*coll.* kuchik)

live *vb*: zendegi kardan (kon)

live *adj*: zende

liver: kabed; (*edible*) jegar

load *n*: bār

loan *n*: gharz, vām

local: mahalli

lock *n*: ghofi

locksmith: ghofisāz

locust: malakh

loin cloth: long

long: derāz, tavil, tulāni; **how long?**, chand vaght?; **long ago**, khēli vaght pish; **to take a long time**, tul keshidan (kesh)

look: *n* negāh; *vb* negāh kardan (kon)

loose: shol

lorry: kāmyon

lose: gom kardan (kon); (*a game*) bākhtan (bāz)

loss: ziān, zarar

losses: (*casualties*) talafāt

loud: boland

loudspeaker: bolandgu

love: *n* eshgh; *vb* dust dāshtan (dār); **to be in love**, āshegh budan (bāsh)

low: past; (*quiet*) yavāsh

lower: pā'in āvardan (ār)

luck: shāns

luggage: bār, asbāb

lukewarm: velarm

lunar: ghamari

lunch: nāhār

lung: rie

machine gun: mosalsal

machinery: māshinālat

mad: divāne (*coll.* divune)

magazine: majalle

magnet: āhanrobā

main: asli

maize: zorrat

major: (*mil.*) sargord

- majority:** aksariyat
make: dorost kardan (kon), sākhtan (sāz)
man: mard; (*mankind*) ādam, ādamizād
manager: modir
manual: (*by hand*) dasti
manufacture *vb:* sākhtan (sāz)
many: khêili, ziād
map: naghshê
marble: marmar
march: (*in a demonstration*) rāhpêimā'i
mark *n:* alāmat
market: bāzār
marriage: ezdevāj, arusi
marrow: (*vegetable*) kadu
marry: ezdevāj kardan (kon), arusi kardan
martyr: shahid
matches: kebrit
material: pārche
mathematics: riāziyāt
mattress: doshak
mauve: banafsh
mayor: shahrdār
measure: andāze; *vb* andāze gereftan (gir)
meat: gusht
meddle: fuzuli kardan (kon), dekhālat kardan (kon)
medical: pezeshti, tebbi
medicine: davā, dāru
meet: molāghāt kardan (kon); (*welcome*) esteghbāl kardan (kon)
meeting: molāghāt; (*of committee etc.*) jalese
melon: garmak, tālebi, kharboze
melt: āb shodan (shav)
memory: hāfeze
merchant: tājer, bāzargān
mercy: rahm
message: pēighām, peyām
metal: felez
midday: zohr
middle: vasat
Middle East: khāvare miāne

midnight: nesfeshab, nimeshab

mild: molāyem

military: nezāmi

milk: shir

million: melyun

mind: aghl

mine *n*: ma'dan; (*explosive*) min

mineral *adj*: ma'dani

minister: (*govt*) vazir

ministry: vezārat

minority: aghalliyat

minus: menhā

minute: daghighe

miracle: mo'jeze

mirror: āyene

miss: *n* (*unmarried woman*) dushize; *vb* (*bus etc.*) az dast dādan;

I miss you, dalam barāt tang shode

mix *vb*: ghāti kardan (*kon*), makhlut kardan

model *n*: nemune, model

modern: jadid, modern, motejadded

moisture: rotubat

Monday: doshambe

money: pul

monkey: mēmun

month: mäh

moon: mäh

moonlight: mahtāb

more: bishtar

morning: sob

mosque: masjed

mosquito: pashe

moth: bid, shāpare

mother: mādār

mother-in-law: (*wife's mother*) mādār zan; (*husband's mother*)

mādār showhar

motor-bike: motorsiklet

mountain: kuh

mourn: azā gereftan (*gir*); azādāri kardan (*kon*)

mouse: mush

moustache: sibil
mouth: dahān (*coll.* dahan)
move *vb*: harekat kardan; **to move house**, asbābkeshi kardan (kon)
movement: harekat
much: khêli, ziād
mud: gel
mulberry: tut
mule: ghāter
mullah: ākhund
muscle: azole
museum: muze
mushroom: ghārch
music: musighi
Muslim: mosalmān
must: bāyad
mustard: khardal
mutton: gushte gusfand

nail: mikh; **finger**nail, nākhun
name: esm, nām
nap: chort
napkin: dastmāl sofre
narcissus: narges
narrow: bārik, tang
nation: mellat
national: melli
nationality: melliyyat
natural: tabi'i
naughty: shêitān
navy: niruye daryā'i
near: nazdik
nearly: taghriban
necessary: lāzem
neck: gardan
necklace: gardanband
nectarine: shalil
need: *n* ehtiāj; *vb* lāzem dāshtan (dār)
needle: suzan
negotiate: mo'āmele kardan (kon)

- negro:** siāhpust
neighbour: hamsāye
neither . . . nor: na . . . na
nephew: (*brother's child*) barādar zāde; (*sister's child*) khāhar zāde
nerve: asab (*pl.* a'sāb)
net: tur
never: hargez, hichvaght
new: now, jadid, tāze
news: khavar (*pl.* akhbār)
newspaper: ruznāme
New Year: sāle now, now ruz
next: ba'di
niece: (*sister's child*) khāhar zāde; (*brother's child*) barādar zāde
night: shab
nightingale: bolbol
nine: noh
nineteen: nuzdah
ninety: navad
no: na, khêir
noise: sedā
nonsense: mozakhrāf, charand
noon: zohr
no one: hichkas
normal: āddi, ma'muli, normāl
north: shomāl
nose: damāgh, bini
notary: mahzardār, daftardār; (*lawyer*) vakil
note *n:* yaddāsht
note-book: daftarche, daftare yāddāsht
nothing: hich, hichchi (+ *negative verb*)
notice *vb:* tavajjoh kardan (kon), motevajjeh shodan (shav)
notify: ettelā' dādan (deh), khavar dādan
nought: sefr, hich
noun: esm
now: hālā
nuisance: mozāhem; asbābe zahmat
numb: bihess, serr
number: shomāre, adad
nurse *n:* parastār

- oak:** balut
oath: ghasam, sowgand
obedience: etā'at
object *n:* (*thing*) shey'; (*aim*) hadaf
object *vb:* e'terāz kardan (kon)
occupied: eshghāl; mashghul
ocean: oghyānus
oculist: cheshm pezeshek
odd: (*number*) tāgh; (*strange*) ajib
of: az
off: az; far off, dur
offend: ranjāndan (ranjān); **to be offended**, ranjidan (ranj)
offer: *n* (*proposal*) pishnahād; *vb* pishnahād kardan; (*a gift*) hediye kardan
office: edāre, daftar; (*position*) post, maghām
officer: afsar
official: *adj* rasmi; *n* ma'mur
often: bār hā, ziād
oil: rowghan; (*petroleum*) naft
old: (*of people*) pir; (*of things*) kohne
olive: zêitun; **olive oil**, rowghan zêitun
on: ruyē
once: yek bār, yek daf'e
one: yek
onion: piāz
only: faghat
open *adj:* bāz
operation: (*medical*) amal (e jarrahi); (*military*) amaliyyāt
opinion: aghide
opium: taryāk
opportunity: farsat
opposite: (*facing*) ruberu(ye), moghābel(e)
or: yā; **either . . . or** yā . . . yā
oral: shafāhi
orange: portaghāl
order: *n* (*arrangement*) tartib; (*command*) amr, farmān; **out of order**, kharāb; *vb* (*goods, food*) sefāresh dādan (deh)
ordinary: ma'muli
organisation: sāzemān

original: asl, asli
orphan: yatim
other: digar (*coll. dige*)
otherwise: dar gheire insurat
ought: bāyad (+ *subjunctive*)
out: birun, khārej
outside: birun, birune
oven: fer; tanur (*hole in ground or wall*)
over: bālāye, ruye
overalls: rupush
overcoat: pālto
overflow *vb:* sav raftan
overtake: jelow zadan (*zan*)
owl: joghd
own *vb:* dāshtan (*dār*)
owner: sāheb
ox: gāv

pack *vb:* bastan (*band*); baste bandi kardan (*kon*)
package: baste
page: safhe
pain: dard
painter: naghghāsh
painting: naghghāshi
pair: (*two of something*) joft
palace: ghasr, kākḥ
pale: (*colours*) rowshan, kamrang; (*face*) rang paride
palm: (*of hand*) kafe dast; (*tree*) nakhl
pansy: banafshe
pants: zir shalvāri
paper: kāghaz
paradise: behesht
parcel: baste
parents: pedar o mādar; vāledāin
park: *n* pārk; **car park,** pārkīng; *vb* pārk kardan (*kon*)
parsley: ja'fari
part: ghesmat
partridge: kabk
partner: sharik

- party:** (*social gathering*) mehmuni; (*political*) hezb
pass vb: (*an exam*) ghabul shodan; (*to pass by*) rad shodan az;
note that rad shodan by itself means to fail (an exam, test etc.)
passenger: mosāfer
passport: gozarnāme, pāsport
past: gozashte
patience: sabr, howsele
patient: *adj* sabur; *n* (*sick person*) mariz
pavement: piāderow
pay vb: pul dādan (deh)
pea: (*chick pea*) nokhod; (*green pea*) nokhod farangi
peace: solh
peach: hulu
peacock: tāvus
pear: golābi
pearl: morvārid
peel: *n* pust; *vb* pust kandan (kan)
pen: ghalam
pencil: medād
people: mardom
pepper: felfel
percent: darsad
perfect: bi êib, kāmēl
perfume: atr
perhaps: shāyad (+ *subjunctive*)
permit: *n* javāz; *vb* ejāze dādan (deh)
Persia: irān
Persian: (*the people and things*) irāni; (*the language*) fārsi
person: shakhs
perspire: aragh kardan (kon)
petrol: benzin
petrol station: pompe benzin
petroleum: naft
pharmacy: dārukhāne, davākhāne
photograph: aks
photography: akkāsi
pickles: torshi
picture: aks
piece: tekke, ghat'e

- pierce:** surākh kardan (kon)
pig: khuk
pigeon: kabutar
pilgrim: zavvār; (*to Mecca*) hāji
pilgrimage: ziārat; (*to Mecca*) hājj
pilot: (*of aeroplane*) khalabān
pill: ghors
pillow: bālesh
pin: sanjāgh
pink: surati
pipe: pip, chopogh
pity: *n* tarahom; **it's a pity** hêif-e; *vb* delsuzi kardan
place *n:* jā
plain *adj:* sāde; (*clear*) vāzeh
plan *n:* naghshe
plant *n:* giyāh
plaster: gach
plate: boshghāb
play *vb:* bāzi kardan (kon)
please *vb:* rāzi kardan (kon)
plenty: farāvān
plum: ālu
plumber: lulekesh
plural: jam'
pocket: jib
poem: she'r
poet: shā'er
point: *n* sar, nok; (*dot*) noghte; (*nicety*) nokte; *vb* neshān dādan, eshāre kardan
pole: ghotb
police: polis; **police officer,** afsare polis
policeman: pasebān
police station: kalāntari
polite: bā adab, bā tarbiat
political: siāsi
politics: siāsat
pomegranate: anār
pond: howz
poor: faghir

- Pope:** pāp
population: jam'iyyat
port: bandar
porter: (*for luggage*) bārbar; (*door-keeper*) darbān
possess: dāshtan (dār)
possible: momken
post *n*: post
postage stamp: tambr
post office: postkhāne
pot: (*saucepan*) dig; (*flower pot*) goldān
potato: sibe zamini (*coll.* sibzamini)
pour: rikhtan (riz)
power: ghodrat, niru
practise: tamrin kardan (kon)
pray: do'ā kardan (kon)
prayer: do'ā
prefer: tarjih dādan (deh)
pregnant: ābestan, hāmele
prepare: āmāde kardan (kon)
prescription: noskhe
present: *adj* hāzer; (*now*) hālā; *n* (*gift*) kādo, hedye
press: *n* **the press:** matbu'āt; *vb* feshār dādan (deh)
pressure: feshār
pretty: khoshgel
price: bahā, ghêimat
pride: ghorur, takabbor; (*in the good sense*) eftekhār
priest: keshish
prime minister: nakhost vazir
print *vb*: chāp kardan (kon)
priority: taghaddom
prison: zendān, habs
private: khosusi
probable: momken
problem: mas'ale
produce: *n* mahsul; *vb* towlid kardan (kon)
production: towlid
professor: ostād
profit: sud, naf', manfa'at
programme: barnāme

progress *n*: pishraft, taraggi
promise *n*: ghowl, va'de
pronunciation: talaffoz
prophet: pēighambar, rasul
proposal: pishnahād
protect: hemāyat kardan (kon)
protest *vb*: e'terāz kardan (kon)
proud: maghrur
prove: sābet kardan (kon)
public: omumi
pull: keshidan (kesh)
pulse: nabz
pump: tolombe
puncture: panchar
punish: tanbih kardan (kon)
puppy: tule sag
pure: khāles
purple: banafsh
purse: kife pul
push: hol dādan (deh)
put: gozāshtan (gozar)

quality: jens
quantity: meghdār
quarrel: da'vā
quarter: (*numerical*) rob'; (*part of a town*) mahalle
queen: maleke
question *n*: so'āl
quick: (*fast*) tond; (*soon*) zud
quiet *adj*: sāket, arām
quilt: lāhāf

rabbit: khargush
race *n*: (*competition*) mosābeghe; (*nationality*) nezḥād
radio: rādio
radish: torobche
railway: rāhe āhan, rāhāhan; **railway station**, istgāhe rāhāhan
rain *n*: bārān
rainbow: ghowsoghazah

- raincoat: bārāni
 raisin: keshmesh
 raw: khām
 razor: tigh
 reach: residan (res)
 read: khāndan (khān)
 ready: hāzer
 real: vāghe'i
 reason *n*: dalil, ellat
 receipt: resid
 recognise: shenākhtan (shenās)
 recommendation: towsiye
 record *vb*: zabt kardan (kon)
 recreation: tafrih
 red: ghermez, sorkh
 reduce: kam kardan (kon)
 refine: tasfiye kardan
 refinery: palāyeshgāh
 refuge: panāh, panāhgāh
 refugee: panāhande
 refuse *vb*: ghabul nakardan (nakon), rad kardan (kon)
 regret *n*: ta'assof
 regular: morattab
 relations: (*kindred*) ghomokhish, fāmil; (*proportion*) nesbat;
 diplomatic relations, ravābete siāsi
 religion: mazhab, din
 remember: yād dāshtan (dār); **I remember**, yādam miāyad/miād
 remind: yādāvari kardan (kon)
 repeat *vb*: tekrār kardan (kon)
 repent: towbe kardan (kon)
 reply *vb*: javāb dādan (deh)
 report *n*: gozāresh
 representative: namāyande
 republic: jomhuri
 request *n*: darkhāst, taghāzā
 rescue *n*: nejāt
 resemblance: shabāhat
 reserve *vb*: jā gereftan (gir), rezerv kardan (kon)
 resign: este'fā dādan (deh) *or* kardan (kon)

- respect** *n*: ehterām
responsible: mas'ul
result *n*: natije
retire: bāzneshaste shodan (shav)
return *vb*: bāz gashtan (gard), bar gashtan (gard)
revenge: enteghām
revolution: enghelāb
reward *n*: pādāsh
rhubarb: rivās
rib: dande
ribbon: rubān
rice: berenj
rich: puldār, motemavvel
ride *vb*: savāri kardan (kon)
ridicule: *n* maskhare; *vb* maskhare kardan (kon)
riding: savāri
right: rāst, dorost, sahih
ring: *n* halghe; (*for the finger*) angoshtar; *vb* (bell) zang zadan (zan)
rinse *vb*: āb keshidan (kesh)
ripe: reside
rise: boland shodan (shav)
river: rudkhāne
road: khiābān, jādde, rāh
rob: dozdidan (dozd), dozdi kardan (kon)
roof: saghf, poshte bām (*coll.* poshtebun)
room: otāgh; (*space*) jā
root: rishe
rope: tanāb, rismān
rose: gole sorkh, roz
rot *vb*: pusidan (pus)
rough: zebr
round: gerd
rub: mālidan (māl)
rubber: lāstik; (*eraser*) medād pāk kon
rubbish: āshghāl
rude: bi adab, bi tarbiat
rug: ghāliche
ruin *n*: kharābi; (*a place*) virāne, kharābe

- rule** *n*: ghâ'ede
run *vb*: davidan (dav) (*coll.* dowidan)
rural: rustâ'i
Russia: rusiye
Russian: rusi
rust: zang
rusty: zang zade

sack: guni
sacrifice: ghorbâni
sad: ghamgin
saddle: zin
safe: amn
safety: amniyyat
saffron: za'ferun
sail *n*: bādbān
sailor: malavān
salary: hoghugh (*pl. of hagh = right(s)*)
sale: forush; (*auction*) harāj
salmon: māhiye āzād
salt: namak
salt-cellar: namakdān
same: hamin, hamun
sample: nemune
sand: shen, māsse
Satan: shētān
satellite: māvāre
satisfaction: rezāyat
satisfy: rāzi kardan (*kon*)
Saturday: shambe
saucepan: ghābleme
saucer: nalbeki
savings: pasandāz
saw *n*: arre
say: goftan (*gu*)
scales: tarāzu
scarcely: benodrat
scarf: shalgardan; **headscarf**, rusari
school: madrese

- science:** elm (*pl.* olum)
scissors: ghêichi
scorpion: aghrab
scratch *vb:* khârândan (khârân)
screw: pich
screwdriver: pichgushti, pichvâkon
scythe: dâs
sea: daryâ; seaside, kenâre daryâ
seal *n:* mohr
season: fasl
seat: sandali; (*in a cinema, theatre, etc.*) jâ
second: *n* (*time*) sâniye; *adj* (*number*) dovvom
second-hand: daste dovvom
secret: *n* râz; *adj* serri
secretary: monshi
security: amniyyat
see: didan (bin)
seed: tokhm, bazr
seldom: benodrat
sell: forukhtan (forush)
send: ferestâdan (ferest)
sensible: âghel
sentence: jomle
separate: jodâ, savâ
servant: mostakhdem, kârgar
service: khedmat
seven: haft
seventeen: hivdâh
seventy: haftâd
several: chand
sew: dukhtan (duz)
sewing: khayyâti
sewing machine: charkhe khayyâti
sex: jens
shade, shadow: sâye
shake: takân dâdan (deh)
shallow: kam omgh
shame: sharm
shape: shekl, tarkib

- share** *n*: sahm (*pl.* sahm); **shared**, shariki, sherākati
shareholder: sahmāmdār
sharp: tiz
sharpener: (*pencil sharpener*) medād tarāsh
shave: tarāshidan (tarāsh); (*one's beard*) rish tarāshidan (tarāsh)
sheep: gusfand
sheet: (*for a bed*) malāfe; (*of paper*) varagh
shelf: tāghche
shepherd: chupān
ship: kashti
shirt: pirhan
shiver: larzidan (larz)
shoe: kafsh
shoehorn: pāshnekesh
shoelace: bande kafsh
shoemaker: kaffāsh
shoot: bā tir zadan (zan); tirandāzi kardan (kon)
shop: *n* maghāze, dokkān; *vb* kharid kardan (kon)
shopkeeper: maghāzedār, dokkāndār
short: kutā
short-sighted: nazdikbin
shoulder: shāne
show *vb*: neshān dādan (deh)
shut *vb*: bastan (band)
shy: khejālāti
sick: mariz, bimār
side: pāhlu, taraf, kenār
sieve: *n* sāfi, alak; *vb* sāf kardan, alak kardan (kon)
sign, signal *n*: alāmat
signature: emzā
silence: sokut
silk: abrisham
silver: noghre
similarity: shabāhat
simple: sāde
sin *n*: gonāh
since: (*because*) chun; (*time*) az vaghtike
sing: āvāz khāndan (khān)
single: tak

sister: khāhar

sister-in-law: (*wife's sister*) khāhar zan; (*husband's sister*) khāhar showhar

sit: neshastan (neshin)

sitting room: otāghe neshiman

six: shesh

sixteen: shunzdah

sixty: shast

size: andāze

skin: pust

skirt: dāman

sky: āsemān

slap *n*: keshide

sleep *vb*: khābīdan (khāb)

sleet: burān

sleeve: āstin

slide *vb*: sor khordan, liz khordan (khor)

slipper: dampā'i

slow: āheste, yavāsh

small: kuchak

smallpox: ābele

smell *n*: bu

smile *n*: labkhand

smoke: *n* dud; *vb* (*fire etc*) dud kardan (kon); (*cigarettes*) sigār keshīdan (kesh)

smooth: sāf

snake: mār

sneeze: *n* atse; *vb* atse kardan (kon)

snore *vb*: khōr khōr kardan (kon)

snow *n*: barf

so: banābar'in

soap: sābun

society: jāme'e, ejtemā'

sock: jurāb

sofa: nimkat, mobl

soft: narm

soil: khāk

solar: khōrshīdi, shamsi

soldier: sarbāz

- some:** ba'zi
somebody: yek kas, kasi
something: yek chiz, chizi
sometimes: gāhi, ba'zi vaghthā
somewhere: jā'i, yek jā
son: pesar
song: āvāz, tarāne
son-in-law: dāmād
soon: zud, bezudi
sorry: mota'assef; **I am sorry,** bebakhshid
soup: sup
sour: torsh
south: jonub
souvenir: yādegāri
Soviet Union: showravi; **USSR,** ettehāde jamāhire showravi
sow: kāshtan (kār)
space: (room) jā, fazā; (outer space) fazā
spade: bil
Spain: espānyā
Spanish: espānyoli
spanner: āchār
spare *adj.* ezāfi, yadak; **spare wheel,** charkhe yadak
speak: harf zadan (zan); sohbat kardan (kon)
special: makhsus
spectacles: ênak
speech: sohbat; (at a rally etc.) sokhanrāni
speed *n.* sor'at
spend: (money) kharj kardan (kon); (time) gozarāndan (gozar); sarf kardan (kon)
spice *n.* adviyye
spill: rikhtan (riz)
spinach: esfenāj
spoil: (trans.) kharāb kardan (kon); (intrans.) kharāb shodan (shav)
spoon: ghāshogh
sport: varzesh
spring: (season) bahār
square: *n* mēidān; *adj* chahārgush
stair: pelle

- stamp:** (*postage*) tambr; (*seal*) mohr
stand: istādan (ist)
star: setāre
station: railway station, istgāhe rāhāhan
statue: mojassame
stay: māndan (mān)
steal: dozdidan (dozd)
steam: bokhār
step: ghadam; (*of a stair*) pelle
step-brother: nā barādari
step-daughter: nā dokhtari
step-father: nā pedari
step-mother: nā mādari
step-son: nā pesari
stick: (*intrans.*) chasbidan (chasb); (*trans.*) chasbāndan
sticky: nuch, chasbnāk
still: *adj* ārām; *adv* (yet) hanuz
sting *n:* nish
stir: ham zadan (zan)
stocking: jurāb
stomach: shekam, ma'de
stone: sang
stop *vb:* (*intrans.*) istādan (ist); negah dāshtan (dār); **to stop doing** sth., nakardan
storey: tabaghe; **multi-storey,** chand tabaghe
storm: tufān
story: dāstān, ghesse
straight: rāst, sāf
strawberry: tutfarangi
stream: nahr, juy
street: kuche
string: nakh
student: dāneshju; mohassel
study *vb:* dars khāndan (khān)
stupid: ahmagh
sturgeon: māhiye uzun borun; māhiye khāviar
subtract: kam kardan (kon)
suburb: hume
such: chenin

- suck:** mekidan (mek)
sudden: nāgahāni, (*coll.*) yeho
sugar: shekar; (*lump sugar*) ghand
suicide: khodkoshi
suit: (*man's*) kotshalvār; (*woman's*) koldāman
sum: (*of money*) mablagh
summer: tābestān
sun: āftāb
Sunday: yekshambe
sunrise: tolu'e āftāb
sunset: ghorube āftāb
supermarket: supermārket
supper: shām
suppose: tasavvor kardan (kon); gamān kardan (kon)
sure: motma'en
surgeon: jarrāh
surprise: ta'ajjob
swallow *vb*: ghurt dādan (deh); bal'idan (bal')
sweat *n*: aragh
sweep: jāru kardan (kon)
sweet: shirin
swim: sheno kardan (kon)
swimming pool: estakhr
syringe: sorang
syrup: shire

table: miz; **table-cloth,** rumizi
tailor: khayyāt
take: gereftan (gir); **to take away,** bordan (bar); **to take off**
 (*clothes*) kandan (kan), dar āvardan (ār)
talk *vb*: harf zadan (zan); sohbat kardan (kon)
tall: boland
tangerine: nārengi
tap: shir
tape: navār
tape recorder: zabte sowt
tax *n*: māliāt
taxi: tāksi
tea: chā'i

- teach:** dars dādan (deh)
teacher: mo'allem, āmuzegār
tea-cup: fenjān
tear *vb*: pāre kardan (kon)
tears: ashk
tease: sar besar gozāshtan (gozār)
telegramme: telgerāf
telephone: telefon
television: televizyon
tell: goftan (gu)
temporary: movaghghat
ten: dah
tenant: mosta'jer
test *n*: āzmāyesh
than: az
thank: tashakkor kardan (kon)
that: ān
theft: dozdi
then: ānvaght
there: ānjā
therefore: banābar'in
these: inhā
they: ānhā
thick: koloft, zakhim
thief: dozd
thin: lāghar
thing: chiz (*pl.* chizhā), shēi' (*pl.* ashyā')
think: fekr kardan (kon)
third: sevvom
thirst: teshnegi
thirsty: teshne
this: in
those: ānhā
thought: fekr
thousand: hezār
three: se
throat: galu
through: az
throw *vb*: andākhtan (andāz); part kardan (kon)

- thunder:** ra'd
Thursday: panjshambe
thus: intowr
ticket: bilit
tie: *n* (*necktie*) kerāvāt; *vb* bastan (band); **to tie a knot,** gere zadan (zan)
tight: tang
tile: kāshi
till: (*until*) tā
time: vaght, zamān; **by the time that,** tā; **from time to time,** gāhi; (*the hour*) sā'at
tin: ghuti
tired: khaste
to: be
today: emruz
toe: angoshte pā
together: bā ham
tomato: gowje farangi
tomorrow: fardā
tongue: zabān
tonight: emshab
too: (*also*) ham; (*too much*) ziādi
tool: abzār
tooth: dandān
toothbrush: mesvāk
toothpaste: khamir dandān
torch: cherāgh ghovve
touch *vb*: dast zadan (zan)
tourist: jahāngard, turist
towards: be tarafe
towel: howle
town: shahr
trade: tejārat; (*craft or occupation*) herfe
traffic: raft o āmad, āmad o shod, terāfik
train *n*: teran, ghatār
transaction: mo'āmele
transfer *n*: enteghāl; (*of money*) havāle
translate: tarjome kardan (kon)
translation *n*: tarjome

- transport** *n*: haml o naghl; tarābari
travel: *n* mosāferat; *vb* mosāferat kardan (kon)
traveller: mosāfer
tree: derakht
tremble: larzidan (larz)
tribe: ghabile, il
trouble *n*: zahmat; **to take trouble**, zahmat keshidan (kesh);
 (*problems*) gereftāri, darde sar
trousers: shalvār
true: rāst
trunk: (*box*) sandogh; (*of a tree*) tane
trust *n*: e'temād, etminān
truth: rāsti, haghighat
Tuesday: seshambe
tulip: lāle
tune: āhang
turban: ammāme
Turk: tork
Turkey: Torkiyye
turkey: bughalamun
turmeric: zardchube
turn: *n* nowbat; *vb* pichāndan (pich); charkhāndan (charkh)
turnip: shalgham
turquoise: firuze; (*the colour*) firuzei
twelve: davāzdah
twenty: bist
twice: do daf'e, do bār
two: do
typewriter: māshine tahrir
typewriting: māshin nevisi
typhoid: hasbe
typist: māshin nevis

ugly: zesht
umbrella: chatr
unbeliever: kāfar
uncle: (*paternal*) amu; (*maternal*) dā'i
under: zire
under-secretary: mo'āven

- understand:** fahmidan (fahm)
unemployed: bikār
unemployment: bikāri
unfortunately: mota'asefāne
union: ettehād; (*of workers*) ettehādiye
unit: vāhed
United States: ayālāte mottahedeye āmrikā; āmrikā
university: dāneshgāh
unjust: bi ensāf
unless: magar, magar inke
untie: bāz kardan (kon)
up: bālā
upon: ruye
upper: bālā
upside-down: vārune
urgent: fowri
use: *n* it isn't any use, fāyede nadārad; *vb* masraf kardan (kon);
 estefāde kardan (kon) az; be kār bordan (bar)
useful: mofid, bedard bekhōr
USSR: ettehāde jamāhire shōwravi
utensils: zarfhā, zoruf (*Arabic pl.*)
utmost: nahāyat

vacancy: jā, jāye khāli
vacant: (*empty*) khāli; (*free*) āzād
vaccinate: māye kubi kardan (kon), vāksin zadan (zan)
valid: mo'tabar
valley: darre
valuable: ghēimati, arzande
value *n:* arzesh
vase: goldān
various: mokhtalef
veal: gushte gusāle
vegetables: sabzijāt (*Arabic pl.*)
veil: (*for the face*) rubande; (*long black veil*) chādor
vein: rag
verb: fe'l
very: khêli
vest: pirhan zir

- victory:** fath
video: vidyo
view: manzare
village: deh, dehkade, ābādi, rustā
vine: mow
vinegar: serke
visa: vizā, ravādid
visit: *n* didan; *vb* didan kardan
voice: sedā
volcano: ātesh feshān
vomit *n:* estefrāgh
vote *vb:* rā'y dādan (deh)
- wages:** hoghugh (*pl. of* hagh)
waist: kamar
wait *vb:* sabr kardan (kon)
wake: (*trans.*) bidār kardan (kon); (*intrans.*) bidār shodan
walk *vb:* rāh raftan (rav)
walking: rāhpêimā'i
wall: divār
walnut: gerdu
want *vb:* khāstan (khāh)
war: jang
warm: garm
warmth: garmā
wash *vb:* shostan (*shuy, coll. shur*)
washing machine: māshine rakhtshu'i
waste *vb:* harām kardan (kon)
waterfall: ābshār
watering can: ābpāsh
water-melon: hendeṽāne
wave: *n* (*of the sea*) mowj; *vb* dast takān dādan (deh)
way: rāh, tarigh
we: mā
weak: za'if
weakness: za'f
wealth: dārā'i
weapon: aslahe
wear: pushidan (*push*)

- weather:** havā
Wednesday: chahārshambe
week: hafte
weep: gerye kardan (kon)
weigh: (*trans.*) keshidan (kesh), vazn kardan (kon); (*intrans.*)
 vazn dāshtan (dār)
weight: vazn, sangini
welcome *vb:* khoshāmad goftan (gu), khêire maghdam goftan
well *adv:* khub
west: gharb
western: gharbi
wet: khis, tar
what: chi, che
whatever: harchi, harche
wheat: gandom
wheel: charkh
when: vaghtike; (*interrog.*) kêi
whenever: har vaght, har gâh
where: jâ'ike; kojâ
wherever: har kojâ ke
which: ke
whichever: har kudum
while: dar hâlike
whisper *vb:* zemzeme kardan (kon), zire lab goftan (gu), pech
 pech kardan (kon) (*coll.*)
whistle *n:* sut
white: sefid
who: ke; ki
whole: kâmel, tamām
why: cherâ
wide: pahn, ariz
widow: bive
width: arz, pahnâ
wife: zan, hamsar
wild: vahshi
willow: bid
win *vb:* bordan (bar), barande shodan (shav)
wind: bād
window: panjere

wine: sharāb
 wing: bāl
 wink *vb*: cheshmak zadan (zan)
 winter: zimestān
 wire: sim
 wireless: rādio, bisim
 wise: āghel
 wish *n*: ārezu
 with: bā
 within: dākhel
 without: bedune
 witness: shāhed
 woman: zan
 wood: chub
 wool: pashm; woollen, pashmi
 word: kalame, loghat, vāzhe
 work *n*: kār
 worker: kārgar
 workshop: kārgah
 world: donyā
 worth: arzesh
 wound *n*: zakhm
 wrap: pichidan (pich), pichāndan (pichān)
 wrist: moch, moche dast
 write: neveshtan (nevis)

yard: hayāt; yārd (*English measure*)

year: sāl

yellow: zard

yes: bale, āre (*coll.*)

yesterday: diruz

yet: hanuz

you: to, shomā

young: javān

youth: javāni

zero: sefr

Zoroaster: zartosht

Zoroastrian: zartoshti (*coll.* zardoshti)

Persian – English Glossary

In this glossary ā, ch, gh, kh, sh and zh are treated as separate letters, following a, c, g, k, s and z respectively.

abad: eternity; **tā abad**, for ever; **abadi**, eternal

abr: cloud

abru: eyebrow

adab: manners; **bā adab**, polite; **bi adab**, rude

adabiyyāt: literature

adviyye: spice

afkār (*pl. of fekr*): thoughts

afsar: officer

afsus: what a pity

agar: if

aghab: behind

aghallan: at least

aghlab: mostly, often

aghrab: scorpion

ahmagh: stupid

ahyānan: by any chance

ajnās (*pl. of jens*): goods

akhiran: recently, lately

akhlāgh: temperament; **bad akhlāgh**, bad tempered; **khosh**

akhlāgh, good tempered

akhm: frown; **akhm kardan** (*kon*), to frown

akkās: photographer

aks: picture, photograph

aksaran: mostly, mainly

aksariyyat: majority

alaf: grass (*usually* long grass); weeds

al'ān: right now

albatte: of course

allāh: God (*Arabic*)

almās: diamond

amal: action (*pl. a'māl*); surgical operation (*pl. amalhā*)

amaliyyāt: operations

amānat: something lent or entrusted to someone (*can be things or money*)

ambār: store room; **ambār kardan (kon)**, to store, to accumulate
ammā: but

amr: command; **amr kardan**, **amr farmudan**, to command
 (*someone to do something*)

amrāz (pl. of maraz): diseases

an'ām: tip, gratuity

anār: pomegranate

andākhtan (andāz): to throw

andāze: size

angosht: finger

angoshtar: ring (*for finger*)

angulak kardan (kon): to fiddle with, to poke, to bait

angur: grape

anjir: fig

aragh: sweat; any distilled spirits e.g. **araghe keshmesh**, an alcohol
 distilled from raisins

arbāb: master

armani: Armenian

arre: saw

artesh: army

arus: bride

arusi: wedding

arz: foreign exchange; **arzi dāshtam**, polite way of saying 'I would
 like to say something'

arzān: inexpensive

arzesh: value, worth

asā: walking stick

asab (pl. a'sāb): nerve; **a'sābam kharāb-e**, my nerves are bad

asar: effect (*pl. āsar is also used in āsāre tārikhi*, historical
 remains)

asās: basis

asāsi: basic

asāsiye: furniture

asb: horse

asbāb: goods, furniture; **asbāb asāsiye**, goods & chattels

asir (pl. osarā): prisoner

asl (pl. osul): principle; **asli**, principal

- aslahe**: weapon
aslan: not at all (*with negative verb*)
asr: early evening, late afternoon
assā'e: right now
atr: perfume
atrāf (*pl. of taraf*): side; **atrāfe Tehrān**, around Tehran
avaz kardan (kon): to change (*trans.*), to exchange
avaz shodan (shav): to change (*intrans.*)
avval: first
avvalan: firstly
az: from
azān: the call to prayer
aziat kardan (kon): to bother, to trouble (*trans.*)
aziz: dear
- āb**: water
āb keshidan (kesh): to rinse
ābād: cultivated
ābādi: village
ābān: Aban, the 8th Persian month
ābele: smallpox
āberu: reputation; **āberum raft**, I lost face, I was disgraced
āberurizi: a disgrace (*lit. the spilling of face water!*)
ābi: blue
ābkesh: colander
ābpach: watering can
ābpaz: boiled (*of food, lit. watercooked*)
āchār: spanner
ādat: habit, custom
āftāb: sun
āftābe: a kind of ewer for water, used specifically for washing
 instead of lavatory paper
āgahi: advertisement
āhan: iron (*the metal*)
āhang: tune
āhangar: blacksmith
āheste: slow, quiet
ājor: brick
ākhar: last

ākhund: mullah

ālbālu: a kind of cherry (*small, dark and sour, used for jam and in a rice dish*)

ālī: very good, superb

ālmān: Germany

ālu: plum

āmādan (ā): to come

āmāde: ready

āmār: statistics

āmpul: injection

āmrikā: America

āmukhtan (āmuz): to learn

āmuzesh: learning

ān: that

ānjā: there

ārām: quiet, still

ārd: flour

āre: yes (*coll.*)

ārezu: wish

āsān: easy; **āsāni,** ease; **be āsuni,** easily

āsemān: sky

āsfalt: asphalt

āsh: Persian soup – it is usually quite thick and there are innumerable varieties

āshnā: acquaintance; acquainted

āshpaz: cook

āsyā: Asia

ātesh (coll. ātish): fire

āteshfeshān: volcano

āteshneshāni: fire brigade

āvardan (ār): to bring

āvāz khāndan (khān): to sing

āvizan kardan (kon): to hang (*things, trans.*); **āvizān,** hanging

āyande: future

āyne: mirror

āzād: free

āzar: Azar, 9th Persian month; girl's name

āzār: hurt, damage

āzmāyesh: test, trial

āzmāyeshgah: laboratory

āzhir: siren

bachche: child

bad: bad

ba'd: then, afterwards; **ba'd az,** after

baghghāl: grocer

baghiyye: remainder; **baghiyye(ye),** the rest of

bahā: price

bahār: spring

bahman: 11th Persian month; boy's name; avalanche

bakhshidan (bakhsh): to forgive

bakhshesh: forgiveness

bakht: luck, fortune

balad budan (bāsh): to know (*how to do sth., a language etc.*)

bale: yes

banafsh: violet

banfshe: pansy

bandar (pl. banāder): port

bande: slave; *polite form for I, i.e. your slave*

bannā: builder

barābar: equal

barādar: brother

barāye: for

bar dāshtan (dār): to take off, to take away

bar gashtan (gard): to return, to turn around

barg: leaf

bargh: electricity

barnāme: programme

bas: enough

basij: mobilisation

bastan (band): to close, to tie, to fasten

bastani: ice cream

baste: parcel; *adj* closed

ba'zi: some

bā: with; **bā ham,** together

bād: wind; swelling; **bād kardan,** to swell

bādām: almond

bāgh: garden

bāghlavā: sweetmeat made of thin pastry, ground almonds and sugar

bāje: ticket office

bākhtan (bāz): to lose (*a game etc.*)

bāl: wing

bālā: up, above

bālesh: pillow

bālkon: balcony

bānk: bank

bānu: lady

bār: load, luggage; bar; times

bārān (coll. bārūn): rain

bārāni (coll. bārūni): raincoat

bārik: narrow

bāsavād: literate

bāvar kardan (kon): to believe

bāz: open; **bāz kardan (kon),** to open

bāzār: market, bazaar

bāzargān: merchant

bāzdid: control, inspection, return visit

bāzi: game

bāzras: inspector

bāzu: forearm

be: to

bedune: without

behesht: heaven, paradise

behdāsh: hygiene; public health

bēine: between

bēinolmelali: international

bēiragh: flag

benzin: petrol

berenj: rice; brass

besyār: much, many, very

bi: without

biābun: uncultivated land, wasteland

bidār: awake; **bidār shodan,** to wake up; **bidār kardan (kon),** to waken

bid: willow tree; clothes moth

bikhod: unnecessarily

- bil:** spade
bimār: sick
bimāri: sickness, illness
bime: insurance
bini: nose
birun: outside; **birun kardan (kon),** to dismiss, to expel
bishtar: more
bist: twenty
bive: widow
bokhār: steam
bokhāri: fire, stove
boland: high, tall; **boland shodan (shav),** to rise, to get up; **boland kardan (kon),** to lift, to raise; (*coll.*) to steal
bolbol: nightingale
bombast: cul-de-sac
bordan (bar): to take away, to take, to carry
boridan (bor): to cut
boshghāb: plate
botri: bottle
boz: goat
bozorg: big, large, great
bu: smell; **bu kardan (kon),** to smell (*trans.*); **bu dadan (deh),** to smell (*intrans.*)
budan (bāsh): to be, to exist
bugh: horn
bus, buse: kiss; **busidan (bus),** to kiss

- chakkosh:** hammer
chakme: boot
chaman: lawn, grass
chand: how much; how many; how long; some; few
changāl: fork; claw
chap: left
charb: greasy
charbi: grease, fat
charkh: wheel
charkhidan (charkh): to turn
charm: leather
chasb: glue

chasbīdan: to stick

chashm: alright, certainly (*in answer to a command*)

chatr: umbrella

chādor: tent; the long veil worn by the women in Iran

chāi: tea

chāgh: fat (*adj*)

chāghu: knife

chāh: well (*n*)

chahār (*coll.* **chār**): four

chāp: print

chehel: forty

chek: cheque

chenār: plane tree

cherā: why

cherāgh: lamp

cherk: dirt, pus; dirty; **cherk kardan** (**kon**), to become infected
(*of wounds, lesions etc.*)

cheshidan (**chesh**): to taste

cheshm: eye

cheshmak: wink; **cheshmak zadan** (**zan**), to wink

cheshme: spring

chetowr: how

chi: what

chidan (**chin**): to cut

chin: fold; China

chini: Chinese; porcelain

chiz: thing

cholāgh: lame

chort: snooze

chub: wood

chubi: wooden

chune: chin; **chune zadan** (**zan**), to bargain, to haggle

churuk: wrinkle; crumpled

dabestān: primary school

daf'e: time; **yek daf'e**, once; **daf'eye dige**, next time

daftar: exercise book; office

daghigh: accurate

daghighe (*coll.* **daighe**): minute

- dah:** ten
dahān (*coll. dahan*): mouth
damāgh: nose
dandān (*coll. dandun*): tooth
dande: rib; gear; cog
dar: door (*n*); in; **dar bāreye**, concerning, about
dareje: degree, rank
dard: pain; **dard kardan** (*kon*) (*intrans.*), to ache; **dard āvardan** (*ār*) (*trans.*), to hurt; **dard āmadan** (*ā*) (*intrans.*), to hurt;
dardam āmad, it hurt me
dars: lesson
dast: hand; **dast dādan**, to shake hands; **dast bardāshtan** (*bardār*), to stop, to desist; **daste kam**, at least; **az dast dādan**, to lose (*a loved one, a job etc; to lose things is gom kardan*)
daste: group, bunch
dastkesh: glove
dastmāl: handkerchief
davā: medicine
da'vā: argument; **da'vā kardan** (*kon*), to argue, to quarrel
davāzdah: twelve
dauidan (*dav, coll. dow*): to run
dādan (*deh*): to give
dādāsh: brother (*coll., also affectionate*)
dādgostari: justice; **vezārate dādgostari**, Ministry of Justice
dādsetān: public prosecutor; **dādsetāni**, the public prosecutor's office
dā'em, dā'emi: permanent, perpetual
dā'eman: perpetually, constantly
dāgh: hot
dāmād: son-in-law; bridegroom
dāman: skirt
dānestan (*dān*) (*coll. dun*): to know
dānesh: knowledge
dāneshāmuz: student (*usually in school*)
dāneshgah: university
dārchin: cinnamon
dāru: medicine
dāstān: story
dāshtan (*dār*): to have

dāyere: circle

degghat: care; **degghat kardan (kon)**, to pay attention, to take care

deh: village

del: heart, stomach

delsuzi: sympathy; **delam sukht**, I felt sorry; **delam barāsh sukht**, I felt sorry for him/it

deldard: stomach ache

delkhor: put out, offended

deltang: sad, distressed

derāz: long

dey: 10th Persian month

didan (bin): to see

didani: visiting

dig: cooking pot

digar (coll. dige): other, next; **daf'eye dige**, next time; **ruze dige**, another day; **chize dige**, something else

din: religion

dir: late; **dir kardan (kon)**, to be late

diruz: yesterday

dishab: last night

divāne (coll. divune): mad

divār: wall

dokhtar: girl; daughter

dokkān (coll. dokkun): shop

dokkāndār: shopkeeper

dogme: button

donyā: world

dorost: correct, right; **dorost kardan (kon)**, to make, to put right

doroste: whole

dorugh: lie, falsehood; **dorugh goftan (gu)**, to lie

doshman: enemy

dozd: thief

dozdi: theft; **dozdi kardan (kon)**, to steal

dozdidan (dozd): to steal

dowlat: government, state

dowlati: belonging to the state

dowre: around (*prep.*)

doshak: mattress

dud: smoke; **dud kardan (kon)**, to give off smoke
dugh: a drink consisting of yogurt, water and seasoning
dukhtan (duz): to sew
durbin: telescope; binoculars; **durbine akkāsi**, camera (*also just durbin*); *adj* long-sighted
dust: friend
dusti: friendship
dush: shower; shoulder

ebtedā: beginning (*see also shoru'*)
edāme: continuation; **edāme dādan (deh)**, to continue
edāre: office; **edāre kardan (kon)**, to administer, to manage
eftār: breaking of the fast at sunset in Ramadan
eftekhār: honour; **eftekhār kardan (kon)**, to be proud, to be honoured
eftetāh: inauguration, opening; **eftetāh kardan (kon)**, to inaugurate
eftezāh: disgrace
eghāmat: residence; **ejāze e ghāmat**, residence permit
eghtesād: economy; economics (*the subject*)
eghtesādi: economical
ehsās: feeling, emotion; **ehsās kardan (kon)**, to feel
ehsāsāti: emotional
ehterām: respect
ehtekār kardan (kon): to hoard; **ehtekār**, hoarding
ehtemāl: possibility, likelihood; **ehtemālesh kam-e**, it's unlikely; **ehtemāl dāre**, it's possible; **be ehtemāle ziād**, in all probability
ehtiāj: need; **ehtiāj dāshtan (dār)**, to need
ehtiāt: care, caution; **bā ehtiāt**, carefully
êivān (coll. êivun): balcony, verandah
êinak: spectacles
êib: fault; **êib dāshtan (dār)**, to matter; **êib nadāre**, it doesn't matter, never mind
ejāre: rental; **ejāre kardan (kon)**, to rent
ejārenāme: rental agreement, *also sometimes referred to as ejārenāmche*
ejāze: permission; **ejāze dādan (deh)**, to give permission; **ejāze gereftan (gir)**, to obtain permission; **ejāze hast?**, may I?
ejbār: obligation; **ejbāri**, obligatory

ejtemā': society; gathering

ejrā kardan (kon): to carry out

ekhtelāf: difference; **ekhtelāf dāshtan (dār)**, to differ

ekhtiār: will

elāhi: divine; **ehlāhi ke** or **elāhi** + *subjunctive* would to God that

e'lān: announcement; **e'lān kardan (kon)**, to announce

e'temād: trust; **e'temād kardan (kon)** be, to trust; **e'temād dāshtan (dār)** be, to trust

e'terāz: protest; **e'terāz kardan (kon)**, to protest

e'tesāb: strike; **e'tesāb kardan (kon)**, to go on strike

emām: spiritual leader

emāmzade: shrine

emkān: possibility; **emkān dāshtan (dār)**, to be possible; **emkān nadāre**, it's impossible

emruz: today

emsāl: this year

emshab: tonight

emtehān: examination, test

emzā: signature

engelestān: England

enghelāb: revolution

enghelābi: revolutionary

enhesār: monopoly

ensān: homo sapiens; one (*the impersonal pronoun*); **folāni ensān-e**, so-and-so is decent

ensāniyyat: decency, humanity

enshā: essay, composition (*literary*)

entekhāb: choice; **entekhāb kardan (kon)**, to choose

entekhābāt: elections

erādat: devotion

erāde: will; **erāde kardan (kon)**, to will; **bā erāde**, strong-willed

ershād: enlightenment; **vezārete ershād**, Ministry of Guidance

ertebāt: connection

esfand: 12th Persian month; incense

eskenās: bank note

eslāh: correction; **eslāh kardan (kon)**, to correct; to shave

eslām: Islam

eslāmi: Islamic

esm: name

espānyā: Spain

espānyoli: Spanish

esrāf: waste

esrār: insistence; **esrār kardan (kon)**, to insist

estaghferollāh: (*lit.* may God forgive me) goodness gracious

ested'ā kardan (kon): to beg (*e.g. a favour*); **ested'ā mikonam,**
please (*very polite form*)

este'dād: talent; **bā este'dād**, talented, gifted

este'fā: resignation; **este'fā dādan (deh)**, to resign

estelāh: expression; **be estelāh**, so to speak; as it were

este'mār: imperialism

este'māl: use; **este'māle dokhāniāt mamnu'**, no smoking

estefāde: use, profit; **estefāde kardan (kon)**, to profit; to use (*takes*
az)

estefrāgh: vomit; **estefrāgh kardan (kon)**, to be sick

esteghbāl: welcome; **esteghbāl kardan (kon)**, to welcome (*lit. &*
fig.)

estekān: small glass, usually for drinking tea

estekhdām kardan (kon): to engage (*in a job*)

esterāhat: rest; **esterāhat kardan (kon)**, to rest

estesmār: exploitation

estesnā: exception; **bedune estesnā**, without exception; **estesnā**

ghā'el shodan (shav), to make exceptions

estesnā'i: exceptional

eshtebāh: mistake; **eshtebāh kardan (kon)**, to make a mistake, to
be mistaken

eshtehā: appetite

etā'at: obedience; **etā'at kardan (kon)**, to obey

ettefāgh: occurrence; **ettefāgh oftādan (oftād)**, to happen, to occur

ettehād: unity

ettehādiye: union (*of workers etc.*)

ettelā'āt: information

ezāfe kardan (kon): to add

ezdevāj: marriage; **ezdevāj kardan (kon)**, to get married (*takes bā*)

fa'al: active; **fa'aliyyat**, activity

fadākāri: self-sacrifice, devotion

faghat: only

- faghir** (*pl. fogharā*): poor
fahm: understanding, intelligence; **fahmidan** (*fahm*), to understand
fakk: jaw
falaj: paralysed
falake: roundabout
fanar: spring, coil
fandogh: hazel-nut
farāmush kardan (*kon*): to forget
farāmushkār: forgetful
farang: word used to refer to Europe in a general sense
farangi: European
farānsavi: French
farānse: France
farār kardan (*kon*): to run away
farāvān (*coll. farāvun*): plentiful
fardā: tomorrow
fargh: difference; parting (*of hair*)
fargh kardan (*kon*): to change, to alter, to differ
fargh dāshtan (*dār*): to be different
farhang: culture; dictionary; **vezārate farhang**, Ministry of Education
farmān: order, command
farmān dādan (*deh*): to give an order
farmānde: commander (*of an army*)
farmudan (*farmā*): to order; mostly used to mean 'to say' in polite speech (*but only in 2nd and 3rd persons*)
fasl: season (*of the year*); section (*of a book*)
fāmil: family (*see also khānevāde*)
fārsi: Persian (*the language*)
fāsed: corrupt
farzand: offspring, child
fāyde: profit, use; **fāyde nadāre**, it's no use
fehrest: list, index
fekr: thought; **fekr kardan** (*kon*), to think
fe'lan: for the time being
felez: metal (*n*); **felezi**, metal (*adj*)
felfel: pepper
fenjān (*coll. fenjun*): cup

- ferestādan (ferest):** to send
fesād: corruption
feshār: pressure; **feshār dādan (deh),** to press, to squeeze
fetr: êde fetr: the festival of the ending of the fasting month of Ramadan on the 1st of Shavval
fil: elephant
firuze: turquoise; also a girl's name
fohsh: abuse; **fohsh dādan (deh),** to abuse
folān: a certain . . .; **folān kas,** so and so; **folān chiz,** such and such
folāni: so and so
forsat: opportunity
forukhtan (forush): to sell
fowghol'āde: special, extra, very
fowri: urgent
fowt: death
fuzul: meddling

galle: flock (*of sheep*)
galu: throat
galudard: sore throat
gandidan (gand): to go bad, to rot; **gandide,** rotten
gandom: wheat
ganje: cupboard
gard: dust, powder
gardane: mountain pass
gardesh: outing; turning (*going round*)
garm: warm, hot
gasht: patrol
gashtan (gard): to turn
gavāhināme: certificate
gaz: a kind of nougat
gāhi: sometimes
gāv: cow
gāz: bite; **gāz gereftan (gir),** to bite
gāz: gas
gel: mud
gelim: woven rug
gerān (coll. gerun): expensive

- gerd**: round
gere: knot; **gere zadan**, to tie a knot
gereftan (gir): to take, to seize, to take hold of
gerye kardan (kon): to cry
giāh: plant
gij: giddy, dizzy; **sargije**, dizziness
gilās: cherry; drinking glass
gir āmadan (ā): to be available
gir kardan (kon): to get stuck
goftan (gu): to say
gol: flower
golāb: rose-water
golābi: pear
goldān (coll. goldun): flower-pot, vase
gom kardan (kon): to lose
gom shodan (shav): to be lost, to get lost
gombad: dome
gomrok: customs
gonāh: sin; **gonāh kardan (kon)**, to sin
gonāhkār: sinner (*n*); guilty (*adj*)
gorbe: cat
gorosne: hungry
gowd: deep
gowje: plum
gowjefarangi: tomato
gozāshtan (gozār): to put
gul zadan (zan): to deceive
gunāgun: of different kinds, varied
gur: grave (*n*)
gusāle: calf (*animal*)
gusfand: sheep
gush: ear; **gush kardan (kon)**, to listen
gushe: corner
gushvāre: ear-ring
guyā: it seems, so they say

ghabl: before; **ghabl az**, before
ghablan: beforehand, previously
ghabile: tribe

- ghabr: grave (*n*)
ghabrestân: graveyard, cemetery
ghabul kardan (kon): to accept
ghabz: receipt; voucher
ghadam: step, pace
ghadd: stature
ghadim: old, ancient
ghadr: value, worth; size, measure; amount
ghadri: a little
ghahve: coffee
ghalam: pen
ghalat: error, mistake
gham: grief
ghanât: underground water channels
ghand: loaf sugar
gharâr gozâshtan (gozar): to make an arrangement
gharârdad: agreement
gharb: west
gharbi: western
ghargh shodan (shav): to drown
gharib: strange
gharibe: stranger
gharz: loan
ghassâb: butcher
ghassam: oath; ghassam khordan (khor), to take an oath
ghashang: pretty
ghat' kardan (kon): to cut off, to disconnect
ghatâr: train
ghatl: killing; in the religious calendar any day commemorating the killing of a religious leader, as opposed to the death, which is *vafât*
ghavi: strong
ghâ'ede: rule
ghâli: carpet
ghânun (pl. ghavânin): law
ghârch: mushroom
ghâshogh: spoon
ghâter: mule
ghâyeb: absent

ghāyegh: boat

ghāz: goose

ghêmat: price; **ghêmati**, costly, worth a lot of money

ghêr: other, different; **ghêr az**, other than, except

ghermez: red

ghesmat: portion; lot (*in life*)

ghofi: lock; **ghofi kardan (kon)**, to lock

ghomâr: gambling

ghor'ân: the Koran

ghorbâni: sacrificial victim; sacrifice

ghosse: grief

ghotb: pole (*North & South*)

ghowl: promise; **ghowl dadan (deh)**, to promise

ghuri: teapot

ghuti: tin

habs: prison

hadaf: aim, target (*both lit. & fig.*)

hadd: limit

hads: guess; **hads zadan (zan)**, to guess

hafte: week

hagh (*pl. hoghugh*): right, due, truth

haghghat: truth

halvâ: a kind of sweetmeat

hame: all, everyone

hamkâr: colleague

haml: carrying, transport; **haml kardan (kon)**, to transport; **haml o nagh**, transport

hamrâh: together, companion

hamsâye: neighbour

hanuz: still, yet

har: every, each

har gez: never

harâj: auction, sale

harâm: forbidden by religious law (*e.g. alcohol, pork etc.*)

harârat: heat

harekat: movement

harf (*pl. horuf*): letter

hasir: straw; also a kind of cane blind

- hashare** (*pl.* **hasharāt**): insect
hasht: eight
hashtād: eighty
hattā: even (*adv*)
havā: air, weather
havāpeimā: aeroplane
havij: carrot
hazine: expenditure; **hazineye zendegi**, the cost of living
hazm: digestion; **hazm kardan (kon)**, to digest
hāfeze: memory
hāl (*pl.* **ahvāl**): health, state, condition
hālā: now
hālat: bearing, manner
hāmele: pregnant
hāzer: ready, present
hedye: present, gift
hefz: preservation
hefz kardan (kon): to learn by heart
hêif: a pity; what a pity
hêivan (*coll.* **hêivun**): animal
hejāb: veil, veiling; **hejābe eslāmi**, Islamic covering for women
 which involves keeping the hair and body totally covered; only
 the face, the hands and the feet (not legs) may be uncovered.
hê'at: committee; **hê'at modire**, board of directors
hêikal: figure, form
hekāyat: a story
hel: cardamom
hendustān: India
hendese: geometry
hendevāne: water melon
hendi: Indian
herfe: craft, trade
hesāb: account, bill; arithmetic
hess: feeling; **hess kardan (kon)**, to feel
hezār: thousand
hezb: political party; **hezbollah**, the party of God
hich: none, any; **hichvaght**, never; **hichkas**, no one
hizdah: eighteen
hobubāt: pulses

hoghghe: a trick

hoghugh: rights; salary, wages; the law (*as a subject*)

hokm: judgement, order, decree

hokumat: government

honar: art

honarpishe: actor (*stage or screen*)

how kardan (kon): to ridicule, to heckle

howle: towel

howz: pond

hulu: peach

hush: intelligence; **bā hush**, intelligent

ijād kardan (kon): to set up, to create, to establish

il: tribe

imān: faith

in (pl. inhā): this

injā: here

irād: fault; **irād gereftan (gir)**, to find fault

irān: Iran

istādan (ist): to stand, to stop

istgāh: stop (*n*) (*for buses, trains, taxis etc.*)

ist: stop!

ishān: they

itāliā: Italy

itāliā'i: Italian

ja'be: box

jabr: algebra

jadid: new

jahān: world

jahāngard: tourist

jahat: direction; **be in jahat**, for this reason

jahāz: dowry

jam': addition; gathering, group

jang: war

jangal: forest

jaryān: flow, circulation, happening; **jaryān chiye?**, what goes on?, what's it all about?

jarime: fine

- jarrāh:** surgeon
jarresaghil: crane (*mechanical*)
jashn: celebration; **jashn gereftan (gir),** to celebrate
javāb: answer, reply; **javāb dadan (deh),** to answer
javān: young
javāz: permit
jazire (pl. jazāyer): island
jā: place
jādde: road, highway
jāleb: interesting; **jālebe tavajjoh,** worth noting
jāme'e: society; community
jān: soul, life
jāru: broom
jāsus: spy
jebhe: war front, battle front
jeddi: serious, earnest
jeld: volume; binding of a book
jelo: front (*n*); **jelo(ye),** in front of
jelogiri kardan (kon): to prevent
jens: kind, sort, species
jim shodan (shav): to slip away (*fig.*), *i.e.* to leave without being noticed
jib: pocket
jire: ration
jirebandi: rationing
jobrān kardan (kon): to make up for
jodā: separate; **jodā kardan (kon),** to separate; **jodā shodan (shav),** to be separated
joft: pair (*n*)
jom'e: Friday
jomle: sentence
jomhuri: republic; **jomhuriye eslāmi,** Islamic Republic
jonub: South
jorm: crime
jostan (ju): to seek; (*coll.*) to find; **jostish?,** did you find it?
jow: barley
joz: except
jub: ditch; water channel by the side of the street
juje: chicken

jur: kind, sort

jurāb: socks, stockings

jush: boil (*n*)

jushidan (jush): to boil

kabāb: usu. meat cooked over charcoal, kebab, but anything cooked over charcoal is **kabāb kardé**

kafsh: shoe

kaj: crooked

kalāntari: police station

kamar: waist

kamarband: belt

kandan (kan): to dig; to take off (*clothes*); to remove

kardan (kon): to do

kare: butter

kas (coll. kes): person

kasif: dirty

kashk: dried buttermilk

kāj: fir tree

kāghaz: paper

kāh: chaff; **mesle pare kāh**, as light as a feather

kār: work; **kār kardan (kon)**, to work

kārd: knife

kāshdan (kār): to plant

ke: that

kebrit: matches

kelid (coll. kilid): key

kerāye: hire; fare (*bus, taxi etc.*); rental (*house etc.*)

keshidan (kesh): to draw (*pictures*); to pull; to suffer (*coll.*)

keshvar: country

ketāb: book

ketri: kettle

ki: who

kif: bag

kise: sack; a stiff washglove

kohne: (*n*) rag; (*adj*) old (*things*)

kolā: hat

kollan: overall; in general

koloft: thick

kond: blunt (*not sharp*); slow

koshtan (kosh): to kill

kuche: street

kuchik: small

kuh: mountain

kushidan (kush): to try

kutā: short

khabar (*pl.* **akhbār)**: news

khalās: free

khalabān: pilot

khalij: gulf (*geog.*)

khamir: paste; dough

kham shodan (shav): to bend (*intrans.*)

kham kardan (kon): to bend (*trans.*)

khande: laughter

khandidan (khand): to laugh

khar: ass, donkey

kharāb: out of order, broken

kharāsh: scratch (*n*)

khargush: rabbit, hare

kharidan (khar): to buy

kharj: expenditure, expense; **kharj kardan (kon)**, to spend

khardal: mustard

khaste: tired; **khaste shodan (shav)** (*intrans.*) to get tired; **khaste kardan (kon)** (*trans.*), to make tired

khatar: danger

khatarnāk: dangerous

khatt: line; writing

khatm: mourning ceremony

khayyāt: tailor, dressmaker

khārrāndan (khārrān): to scratch

khāresh: itching

khārbār: foodstuffs

khārbār forushi: grocer's

khāridan (khār): to itch

khāstan (khāh): to want

khastegāri: asking in marriage

khāb: sleep

khābidan (khāb): to sleep

khāhar: sister

khāk: dust; earth; territory

khākestar: ashes

khāle: maternal aunt

khāles: pure (*things*)

khāli: empty

khām: raw

khāmush: silent; out (*fire, light*)

khāmush kardan (kon): to put out (*a fire, a light*); to turn off (*an engine, the radio etc.*)

khāme: cream

khāne: house

khānum: lady

khārej: outside; abroad

khāreji: foreigner; foreign

khāstan (khāh): to want

khāter: memory; sake; **bekhātere . . .**, for the sake of; **khāteram nist/be khāter nadaram**, I don't remember

khāter jam': assured, confident; **khāteram jam' bud**, my mind was at ease; **khāteret jam' bāshe**, set your mind at rest, rest assured

khedmat: service

khedmatgār: servant

khejālat: shame, embarrassment; **khejālat keshidan (kesh)**, to be ashamed or embarrassed

khesārat: damage

khêir: no

khêir: goodness

khêiriyye: charity

khiābān (coll. khiābun): road, street

khiāl: thought; **khiāl kardan (kon)**, to think

khiār: cucumber

khis: wet

khod: self

khodā: God

khodnevis: fountain pen

khorāk: food

khordan (khor): to eat

khoresht: Persian stew to accompany rice

khormā: date
khorshid: sun
khoruj: exit
khorus: cock
khosh: happy; khosh gozashtan (gozar), to have a good time
khoshk: dry
khoshgel: pretty
khosusi: private
khub: good
khuk: pig
khun: blood; khun āmadan (ā) (*intrans.*), to bleed

labe: edge
labriz: overflowing
labu: cooked beetroot
lagad: kick; lagad zadan (zan), to kick; lagad kardan (kon), to kick or step on
lahn: tone (*of voice*)
lahāz: az lahāze, from the point of view of, in terms of
lahestān: Poland
lahje: accent
lajbāz: obstinate
lak: spot, stain; lak kardan (kon), to stain
lang: lame
la'nat: curse
lappe: yellow split peas
larzidan (larz): to shiver
lashkar: army, division
lā: fold
lāye: in, between
lābod: probably
lāghar: thin
lāhaf: quilt
lāl: dumb
lāle: tulip
lāyehe: bill (*parliamentary*)
lāzem: necessary; lāzem dashtan (dār), to need
lebās: clothes
lezzat: pleasure; lezzat bordan (bar), to enjoy

- limu:** lemon; **limu torsh**, sour lemon, lime; **limu shirin** sweet lemon
lisidan (lis): to lick
livān: glass (*for drinking*)
liz: slippery
lokht: naked
loghat: word
lubīā: bean, *usually means white haricot beans*; **lubīā sabz**, French beans; **lubīā ghermez**, red kidney beans; **lubīā chiti**, pinto beans
lule: pipe (*for water etc.*); **lule kardan (kon) (trans.)** to make into a roll
lulekesh: plumber
lus: spoilt (*child etc.*)
- mabādā:** lest; **ruze mabādā**, a rainy day
ma'dan: mine (*both lit. and fig.*)
madrese (pl. madāres & coll. madresehā): school
magas: fly (*n*)
maghreb: west
maghsud: object
mahal: place
mahāl: impossible
mahsul: harvest
mahtāb: moonlight
mahzar: notary public's office
majbur: obliged, forced (*to do sth.*)
majalle: magazine
majles: assembly; parliament; **majlese showrāye eslāmi**, Islamic Consultative Assembly; the Iranian parliament
makhsus: special
malāfe: sheet (*on a bed*)
mamnu': forbidden, prohibited
mamnun: thankful, grateful
ma'mur: official *n*
man: I, me
ma'ni: meaning
manzel: house
mard: man

- mardom:** people
mariz: ill
maraz: illness; *also used in slang as a term of abuse, something on the lines of 'shut up' only worse*
marsum: customary
martabe: time; **yek martabe**, once; **chand martabe**, several times
martub: moist, damp
markaz: centre
marz: frontier
mas'ale: question (*in the sense of a problem*)
masjed: mosque
mashmul: due for conscription
mashregh: east
mashrub: drink (*usually refers to alcoholic drink*)
ma'zerat: apology; **ma'zerat khāstan (khāh)**, to apologise
mazhab: religion
mazze: taste
mā: we
mādar: mother; **mādar zan**, mother-in-law (*wife's mother*); **mādar showhar**, mother-in-law (*husband's mother*)
māch: kiss
māshāllā: what God wills; *an expression used as a kind of verbal touching wood*
māsse: sand
māst: yoghurt
māh: moon; **mesle māh**, beautiful, very nice; **māh-e**, (*said of people or things*) it/he/she is extremely nice
māhi: fish
māhiāne: monthly (*coll. māhyune*)
māl: wealth, riches, possessions; **māle**, belonging to
mālek: owner
māliāt: tax; **māliāt bar darāmad**, income tax
māli: financial
mālidan (māl): to rub
māndan (mān): to stay
mār: snake
māshin: car; machine
māye': liquid
mehmān (coll. mehmun): guest

- mehrabān**: loving
melli: national
mesle: like, similar
meīdān: square
meīl: preference
mesr: Egypt
mesri: Egyptian
mikh: nail
mive: fruit
miz: table
mo'allem: teacher
mo'āven: deputy, assistant
modir: director
moddat: period of time
mofid: useful
moghābel(e): opposite
mohandes: engineer
mohassel: student
mohkam: firm
mohr: seal
mojāz: permitted
mokhtasar: brief
momken: possible
monshi: secretary
morabbā: jam
morabba': squared
mordād: 5th Persian month
mordan (mir): to die
morgh: hen; chicken
mosāfer: traveller
mosāferat: journey; **mosāferat kardan** to travel
mosbat: positive, affirmative
mostarā: lavatory
moshkel: difficult
mosht: fist, handful
moshtari: customer
mota'assef: sorry, regretful
moteshakker: thankful
motābeghe: according to

mottahed: united
movāfeghat: agreement
mowj: wave
mowz: banana
mozakhrāf: nonsense, rubbish
mozd: wage
mu: hair
mush: mouse
mushak: rocket

nafar: person
naft: petroleum; kerosene
naghghāsh: painter
naghshe: map, plan
najjār: carpenter
nakhl: palm tree
nam: damp (*n*); **namnāk**, damp (*adj*)
namak: salt
narm: soft
nazar: thought, opinion; **benazare man**, to my mind
nāghān: suddenly
nāhār: lunch
nām: name
nāme: letter
nān (*coll. nun*): bread
nāshṭāi: breakfast
negāh: look; **negāh kardan** (*kon*), to look
neṣf: half
neshastan (**neshin**): to sit
neshān dādan (**deh**): to show
neshāni: address
neveshtan (**nevis**): to write
nezāmi: military
nim: half
niru: strength, power; **vezārate niru**, Ministry of Energy
niz: also
noghre: silver
noghte: dot, full stop
nowkar: manservant

nomre: number, mark (*in examination*)

now: new

ofoḡh: horizon

oftādan (oft): to fall

ojāḡh: stove

olāḡh: donkey

ommat: congregation

omid: hope

omidvār: hopeful

ons: attachment; **ons gereftan (gir) (be),** to become attached (to)

ordak: duck

ordibehesht: 2nd Persian month

orupā: Europe

orupāi: European

ostād: professor; expert

ostān: province

ostokhān: bone

otāḡh: room

owlād: offspring, children

ozr: excuse; **ozr khāstan (khāh),** to ask forgiveness, to make excuses

ozv (pl. a'zā): member

pahlu: side

pambe: cotton wool

panir: cheese

panjere: window

parcham: flag

pardākhtan (pardāz): to pay

parde: curtain

pariruz: the day before yesterday

pasandidan (pasand): to approve of, to like

patu: blanket

pazirāi: entertainment (*hospitality*); reception

pā: foot

pāin: down; **pāin(e),** at the bottom of

pāiz: autumn

pāk: clean

pakat: envelope; packet; paper bag
palto: overcoat
pārche: material
pāre: torn
pārsāl: last year
pārti: influence
pāru: oar; a flat wide shovel used for clearing snow
pāsdār (pl. pāsdārān): guard
pedar: father
pelle: step, stair
pêida: apparent, visible; **pêida kardan (kon),** to find
pesar: boy, son
peste: pistachio nut
pich: screw
pichāndan (pichān): to turn (*trans.*)
pichidan (pich): to turn (*intrans.*); to wrap up
pir: old
pishraft: progress; **pishraft kardan (kon),** to make progress
piāderow: pavement
piāz: onion
pokhtan (paz): to cook
pol: bridge
polo: pillau rice
porsidan (pors): to ask, to enquire
post: post
posht: back; **poshte,** behind
pul: money
pust: skin
pustin: a kind of sheepskin jacket
pushidan (push): to wear
putin: boots

ra'd: thunder
rad shodan (shav): to pass by; to fail (*an exam*)
rafigh: friend, chum
raftan (rav): to go
raftār: behaviour
raghs: dance
raghsidan (raghs): to dance

- ra'is** (*pl. ro'asā*): boss, head, chief
rakhtekhāb: bedding, bedclothes
rang: colour, paint; **rang kardan** (*kon*), to dye, to paint
rasmi: official
rāh: road, way
rāhat: comfortable
rāje'be: concerning, about
rāndan (*rān*): to drive
rast: right, true, straight
residan (*res*): to arrive
rikhtan (*riz*): to pour; to spill
roshve: bribe
rotubat: damp
rowghan: fat; oil
rowshan: light; **rowshan kardan** (*kon*), to light, to turn on, to switch on
ru: face; **ruye**, on top of; **por ru**, cheeky
rude: intestine
rudkhāne: river
ruz: day
ruze: fast; **ruze gereftan** (*gir*), to fast. Fasting involves having nothing to eat or drink between the hours of sunrise and sunset in the month of Ramadan.
ruzmarre: daily (*in the sense of every-day*)
ruznāme: newspaper

sabr: patience; **sabr kardan** (*kon*), to wait
sabz: green
sabzi: (*lit. greenery*) usually refers to the many varieties of green herbs such as parsley, dill, coriander etc. used in preparing Persian dishes. The plural **sabzijāt** is used in restaurants etc. to refer to vegetables.
sadd: dam
safar: journey; **safar kardan** to travel
saf: queue; **saf bastan** (*band*), to queue
safir (*pl. sofarā*): ambassador
safhe: sheet (*of paper, metal etc*); page (*of a book*)
sag: dog (*considered unclean by Moslems*)
sahih: correct

- sahm**: share, portion
sahām: (*pl.* of **sahm**) shares (*in a company, on the stock exchange etc.*)
sakht: difficult, hard; *in* **kār sakht-e**, this job is difficult; **folāni sakht mashghul-e**, so-and-so is hard at work/very busy
salmāni (*coll.* **salmuni**): hairdresser; barber
san'at (*pl.* **sanāye'**): industry; **sanāye'e sangin**, heavy industry
sandali: chair
sandogh: large box, chest; cash register, till; **gāv sandogh**, safe
sang: stone
sangin: heavy
sanjāgh: pin; hair pin
sar: head (*anatomical*); top; **sare kuh**, at the top of the hill; **sare rāh(e)**, on the way (to); **sare khiabun**, **sare mēdun**, **sare kuche**, mean at the top of, at, at the end of, *depending on the vantage point of the speaker and are very common expressions*
sarbāz: soldier (*lit. one who loses his head*)
sard: cold (*adj*)
sarhadd: frontier
sarmā: cold (*n*); **sarmā khordan (khor)**, to catch cold; **sarmā khordegi**, the common cold; **sarmā khordam/khordé-am**, I've got a cold
sarv: Cypress (tree)
savād: literacy; **bāsavād**, literate; **bisavād**, illiterate; **bisavādi**, illiteracy
savāri: riding
sa'y kardan (kon): to try; **khēli sa'y kard**, he tried hard
sā'at: hour; watch; clock; the time
sābegh: former
sāde: plain (*adj*)
sāder kardan (kon): to export
sāderāt: exports
sāheb: owner; **sāhebkhune** (*coll.* **sābkhune**), landlord/lady
sakht: difficult
sakhtan (saz): to build, to make
sakhtemān: building; construction
sāl: year
sālgard: anniversary
sāye: shadow; shade

sedâ: sound; noise; voice; **sedâ kardan (kon)**, to call, to make a noise; **sedâ zadan (zan)**, to call

sefârat: embassy

sefâresh: order, recommendation; **sefâresh dadan (deh)**, to place an order; **sefâresh kardan (kon)**, to make a recommendation (*usu. to recommend sth. or someone to someone else*)

sefid: white

seft: hard, tough (*usu. refers to texture*)

sêl: flood

senn: age

sepâh: *literally means an army or army division, but nowadays used to refer to the sepâhe pâsdârân, or just sepâh, the force of revolutionary guards*

setâre: star; **setâreye sinemâ**, film star

siâh: black

sib: apple

sibzamini: potato (*originally sibe zamini*)

sigâr: cigarette

sim: wire

sine: breast, chest

sini: tray

so'âl: question; **so'âl kardan (kon)**, to ask a question

sob: morning

sombol: hyacinth

shabe shambe: Friday night (*lit. Saturday eve*)

shenidan (shenav): to hear

sherkat: company; participation

sheved (coll. shivid): dill

shir: milk; lion

shirin: sweet; also a girl's name

shirini: sweetness; sweetmeats

shishe: glass, bottle

sho'be: branch (*of a bank, business etc.*)

shoghl (pl. mashâghel): occupation, profession

shol: loose

sho'le: flame

shomâre: number

shoru': beginning; **shoru' kardan (kon)**, to begin (*trans.*); **shoru'**

shodan (shav), to begin (*intrans.*)

shotor: camel

showhar: husband

shukhi: joke

shur: salt (*adj*)

ta'ajjob: surprise

tab: fever

tabi'at: nature

tabi'i: natural

tafrih: amusement, fun (*but not in the sense of humour*)

taghriban: almost, nearly

taghsir: fault; taghsir dāshtan (*dār*), to be at fault; taghsire man nist, it's not my fault

taghvim: diary, calendar

taghyir: change; taghyir kardan (*kon*), to change

tahvil: hand-over; tahvil dadan (*deh*), to hand over, to deliver

tajrobe: experience

takān (*coll. takun*): shake; takun dādan (*deh*), to shake (*trans.*); takun khordan (*kh*), to shake (*intrans.*)

taklif: duty, task; taklife man o rowshan kon, make up your mind what you want me to do; bela taklif budan, to be in a state of not knowing what one is supposed to do

talab: that which is owing to you; ye toman talabe man, you owe me one toman; azesh talab dāram, he owes me

talkh: bitter

tamām (*coll. tamum*): whole, complete; tamām kardan (*kon*), to finish (*trans.*); tamām shodan (*shav*), to finish (*intrans.*)

tamāshā: watching; sightseeing

tambāku: tobacco

tambal: lazy

tambr: stamp (*postage and for various kinds of duty*)

tan: body (*anatomical*)

tanāb: rope

tane: trunk; taneye derakht, tree trunk; bālā tane, upper part of the body; bodice

tang: narrow; tight

tar: wet

taraf: side, direction; be tarafe, towards

tarafdār: supporter

tarak: crack; tarakidan (*tarak*), to burst

- tarāshidan (tarāsh):** to shave
tare: an onion-tasting herb like a very fine leek
tare farangi: leek
tarkhun: tarragon
tars: fear
tarsidan (tars): to be afraid
taryāk: opium
tarz: method
tasavvor: imagination, thought
tasdigh: certificate; **tasdighe rānandegi,** driving licence
tasfiye: refining (*of oil etc.*); purification (*of water*)
taslim: surrender; **khod rā taslim kardan (kon), or taslim shodan (shav),** to surrender
tasmim: decision; **tasmim gereftan (gir),** to decide
tasvir: drawing, picture
tashrifāt: ceremonial, protocol
ta'til (pl. ta'tilāt): holiday; (*adj*) closed (*of shops etc.*)
tavallod: birth; **jashne tavallod,** birthday party
tavānā: able
tavānestan (tavān): to be able
tayyāre: aeroplane
tā: until; fold; **tā kardan (kon),** to fold
tāb: swing
tābestān: summer
tājer: merchant
tāksi: taxi
tārikh: history, date
tāze: fresh
tejārat: trade, commerce
teshne: thirsty
teshnegi: thirst
tir: shot, bullet; **tir khordan (khor),** to be shot
tofang: gun
tokhm: seed, egg; **tokhme morgh,** egg; **tokhme,** cured salted melon seeds
tolombe: pump
tond: fast, quick, rapid; hot (*of flavours*)
towr: way, means: **intowr,** thus; **untowr,** like that; **be towrike,** in such a way that; **har towr shodé,** whatever happens (*however much it takes*)

tul: length; **tul dādan (deh)**, to take a long time; **tul keshidan (kesh)**, to take a long time; **chera inghadr tul dādi**, why did you take so long; **(kāram) tul keshid**, (my work or it) took me a long time

tulāni: lengthy

tup: ball (*for games*); cannon

utu: iron (*for clothes*); **utu kardan (kon)**, to iron

va: and

vaght (*pl. owghāt*) time; **ba'zi vaghtā**, sometimes; **ba'zi owghāt**, sometimes

vakil: lawyer; deputy; **vakile majles**, member of parliament; legal representative

varagh: playing cards; sheet (*of paper*), e.g. **chand varagh kāghaze sefid lāzem dāram**, I need a few/several sheets of white paper; **varagh zadan (zan)**, to turn the page (*of a book etc.*)

varaghe: a piece of paper

varzesh: sport, exercise

varzeshkār: sportsman

vasat: middle

vasile: means, equipment

vatan: native country

vazife: duty; **nezam vazife**, military service

vazir: minister; **nakhost vazir**, prime minister

vā: (*excl.*) oh!, really?

vāghe'i: true, actual

vāhed: unit

vām: loan

vān: bathtub

vāred shodan (shav): to enter

vāredāt: imports

vel kardan (kon): to let go of

vojud: existence; **vojud dāshtan (dār)**, to exist

yaghin: certainty; *much used in speech to mean 'most probably', 'almost certainly'*

yakh: ice; **yakh zadé**, frozen (*of things*)

yakhchāl: refrigerator

yavāsh: slowly; quietly

yād: memory

yād gereftan (gir): to learn

yāddāsh̄t: note

yās: jasmine, lilac

zabān: tongue; language

zahmat: trouble; zahmat keshidan (kesh), to take pains, to work hard

zakhm: wound

zamān: time

zambur: bee

zambil: basket

zan: woman, wife

zang: bell; rust; zang zadan (zan), to ring; to rust

zanjir: chain

zarb: multiplication

zarbe: blow (n)

zard: yellow

zardālu: apricot

zarf (pl. zoruf, also zarfhā): dish

zarfiyyat: capacity

zarfshu'i: dishwasher

zā'idan (zā): to give birth

zānu: knee; zānu zadan (zan), to kneel

zebr: rough

zedde: against

zemestān: winter

zendān: prison

zende: alive

zendegi: life, living

ziād: a lot, much

ziārat: pilgrimage

zibā: beautiful; girl's name

zire: under

zoghāl: charcoal

zohr: noon, midday

zud: early; quick

zur: force, strength; be zur, by force

zhele: jelly

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